THEOLOGICAL AND HOMILETICAL COMMENTARY

ON THE

GOSPEL OF ST MATTHEW.

SPECIALLY DESIGNED AND ADAPTED FOR THE USE OF MINISTERS AND STUDENTS.

FROM THE GERMAN OF

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THE GOSPEL ACCORDING TO MATTHEW.

D. CHRIST MANIFESTS HIS ROYAL DIGNITY BY PRESENTING, IN SEVEN PARABLES, THE FOUNDATION AND THE DEVELOPMENT OF HIS KINGDOM THROUGH ALL ITS PHASES, FROM ITS COMMENCEMENT TO ITS TERMINATION.

CHAPTER XIII. 1–51.

CONTENTS:—The parable of the so[redacted] the kingdom of heaven. Its institutio[redacted] teaching of Jesus concerning parables.—Secon[redacted] tares among the wheat; or, spiritual seed and erroneous [redacted] —Third parable—the grain of mustard-seed; or, the spread of the Church.—Fourth parable—the woman and the leaven; or, the Christianization and evangelization of the world.—Fifth parable—the treasure hid in the field; or, salvation, though invisible to the carnal eye, hid within the visible Church.—Sixth parable—the pearl of great price; or, Christianity as the highest possession and life in the spiritual world.—Seventh parable—the net full of fishes; or, the judgment which ushers in the manifestation of the kingdom of heaven.

CRITICAL NOTES ON THE WHOLE SECTION.

1. The circumstance that the Evangelist Matthew combines these seven parables of the Lord concerning the development of the kingdom of heaven into a connected narrative, would at first sight leave the impression that they had been uttered on the same day. But we must not overlook the fact, that on that day Jesus had already been engaged in another great work, nor that, even in the narrative of Matthew, two distinct pauses are marked between

the different parables (comp. Mark iv. 10). But according to Mark (iv. 1, etc.; comp. ver. 35 and Matt. viii. 18, etc.), three of these parables—that of the sower, that of the grain of mustard-seed, and the beautiful simile concerning the natural and regular growth of the seed—had been taught at an earlier period, viz., on the day when Jesus passed over to Gadara and calmed the storm. Lastly, Luke records the parable of the sower at a later period in the history of Christ (comp. Matt. viii.), and in connection with the calming of the storm at sea. From all this we conclude, that the narrative of Matthew must not be regarded as indicating the strict chronological succession, while from the definite notices in the Gospel of Mark we infer that some of these parables had been uttered at an earlier period. Our Evangelist seems to have combined them into one narrative for special reasons. Foremost among these we may reckon his regard for the motive which induced the Lord to choose the parabolical form of teaching. This motive, which had appeared at an earlier stage of this history, became a distinct and avowed principle of action when [redacted] enmity of the Pharisees and of the people broke forth in an unised manner. The doctrine concerning the kingdom of God [redacted] full proportions; while at the same [redacted] spiritual decay of the people, it could be [redacted] in the form of parables. Another motive which [redacted] determine the arrangement adopted by Matthew, was the [redacted]ose internal connection evidently subsisting between these seven parables, although we cannot, with Meyer, regard it as necessarily implying chronological succession. The greater part of them were, no doubt, delivered on one and the same day; and it is quite possible that Christ may—for the sake of their connection—have again repeated on this occasion the parables which He had previously spoken.

2. We have formerly called attention to the circumstance, that the omission of the particle δέ serves to give additional force to the expression in ver. 1. For, in this case we have not merely a historical continuation; the term implies that on that day the Lord adopted the mode of teaching by parables.

DOCTRINAL REFLECTIONS.

1. The Parables of Christ.—As parables were one of the forms in which the Lord conveyed His doctrine, they should, in the first place, be studied in connection with His other methods of teaching. The first and most direct of these was the simple *decla-*

ration or *preaching* of the Gospel, which accompanied its *outward manifestation*—such as the proclamation of the kingdom of God, of forgiveness of sins, the call to discipleship, the bestowal of a new name, or of power and authority, special promises, special injunctions, etc. When addressed to a sympathetic audience, this declaration of the Gospel was delivered in a regular, didactic manner, in the form of maxims, or gnomes—as, for example, the Sermon on the Mount. The system of employing *proverbs*, *gnomes* or *sententious maxims* (παροιμία, proverbium, מָשָׁל, which, however, may also denote a parable), of which the Book of Proverbs furnishes an eminent instance, was a favourite mode of teaching among the Jews. The "proverb" was an epigrammatic, pointed sentence, frequently pictorial and concrete, occasionally paradoxical and hyperbolical, at other times poetical, but always vivid and sharply outlined, so as to present in a transparent form the deep, rich, and pregnant idea to be conveyed to the mind of the hearer; combining the brilliancy of truth with the poignancy of personal and close application—bright and burning like a true gem! But in dealing with individuals, the Saviour made use of the didactic *dialogue* (instead of the formal declaration), which in the case of His own immediate disciples assumed the form of the most direct *address*, at the same time conveying instruction to the mind, and also addressing itself to the heart. As a notable instance of this, we refer to the last discourses of the Saviour, recorded in the Gospel of John. When, on the other hand, those before Him were either strangers to His word or prejudiced against it, the heavenly Teacher made use of *similitudes* or *parables*. Under special circumstances, these were extended into *parabolical discourses*,—*i.e.*, discourses which assumed the form of parables, or parables to which the interpretation was added. Lastly, when confronted by enemies and accusers, Christ adopted the method of questioning (discussion), following it up by a warning, or by what would serve to silence an opponent—the ultimate mode of dealing with such persons being either open rebuke, or else solemn testimony. To our mind, His silence also should be ranked among the forms of His teaching—viewing, as we do, each of them not merely as a speech, but as a *fact*.

The object of the parables, therefore, was to present the truth, more especially the doctrine of Christ concerning the kingdom of heaven, as in all its phases in direct opposition to the popular prejudice of the Jews, yet in a manner adapted to the weak understanding of a people labouring under such fearful errors.

The use of parables for conveying instruction was very common among Eastern nations generally, and more particularly among the Jews (see Judges ix. 7; 2 Sam. xii. 1; Isa. v. 1; *Unger*, de Parabolarum Jesu natura, interpretatione, usu, Lips. 1828). Unger defines a parable as "collatio, per narrationculam fictam, sed veri similem, serio illustrans rem sublimiorem." Meyer regards it as "the narrative of a fictitious but common and natural occurrence, for the purpose of embodying and illustrating some doctrine." But in treating of the parables of Scripture, it is not sufficient to enumerate only these outward characteristics, more especially as in the Gospel of John the outward and visible order of things is throughout employed as symbolical of the invisible world, or of the kingdom of heaven. In our view, this mode of teaching itself must have had some special meaning and object, and convey some evangelical truth. Accordingly, we regard each of the parables as a distinct outward reflection of spiritual life, under the form of a scene taken from real and everyday life, which, besides its primary object of embodying some particular lesson, also conveys the general truth, that spiritual life is capable of being symbolized and reflected. The real, though figurative, relations subsisting between the outer and the inner, the lower and the higher life, constituted the elements from which the didactic and poetical parables were constructed, which in turn were either extended into parabolical discourses (or gave rise to them), or else summed up in parabolical expressions. To illustrate this, we submit the following Table:—

(1.) *Constituent Elements of Parables; or Parables in the narrowest sense.*

a. Τύπος.	*b.* Σύμβολον.	*c.* Ἀλληγορία.
An outline, archetype, or model of some reality which was yet to appear. *Comparison of essence, difference of development, that which was to be developed and evolved serving as the prototype.* Thus the ordinances and arrangements of the Old Testament were, *in their inward essence*, types of the New Testament. Similarly, the first era serves as a type of the second.	The *equivalent, visible sign* of what is invisible. That which is outward a sign of that which is inward, and hence the lower a sign of the higher. *Comparison of mode and form, difference as to the stage of life, emblem of what is higher.* Thus the *outward* rite is a symbol of the inner life.	*The mark and indication of outward similarity*, or also of the internal relationship and connection of things. *A counterpart and reappearance* of what has the same shape and form, either in the world of matter or of mind. Thus *the serpent was an allegory of Satan.*

(2.) *The Didactic and Poetic Parables.*

(With which the strictly poetical form of parables should be conjoined, if they had a place here.)

a. Typical Parables.

The sacraments of the New Testament as marking the great outlines of the kingdom of heaven. The Church as a type of the kingdom of God. Representation of the state of future perfectness in the first sketch and plan, or when commencing to carry the scheme into execution.

b. Symbolical Parables.

The parables of the Lord (the παραβολή), even philologically akin to the σύμβολον. (In some of their phases allegorical; for example, the tares.) Exhibition of spiritual transactions and facts in the description (not fiction) of scenes taken from everyday life, and of events going on around.

c. Allegorical Parables.

Employed only in certain aspects, and for the purpose of supplementing the symbolical parables, as in God's world and in reality evil can only exist in allegorical, not in symbolical signs,—*i.e.*, not in figures of wicked *subsistence*, but only in those of wicked outward *appearance* and manifestation. Hence also the Book of Revelation deals most largely in allegories. In secular poetry the allegorical element is chiefly embodied in the form of fables. The only expression in the New Testament reminding us of this style of composition, is the well-known allusion of the Saviour to Herod, "Tell that fox."

(3.) *The Parabolical Discourses;* or, Extended and Applied Similitudes.

(*i.e.*, Figurative discourses, in which parables are conjoined with their interpretation, or application, or with some doctrinal statement; as, for example, in Matt. vii. 24, xi. 16.)

a. Typical Parabolical Discourse.

Anticipation of completion when only the *principle* of it exists: figurative presentation of the full development

b. Symbolical Parabolical Discourse.

The sayings and discourses recorded by John concerning the Israelite without guile, the temple, the new birth, the brazen

c. Allegorical Parabolical Discourse.

The sending forth among wolves, the corrupt tree, etc.

when the root has been planted. "The blind see," etc. — "The dead shall hear the voice of the Son of God," John v. 25.— "Whoso eateth My flesh, and drinketh My blood," etc., John vi. 54.

serpent, the fountain, the manna, the vine, the shepherd, etc.

(4.) *The Parabolical Expressions;* or, Rhetorical and Figurative Allusions.

a. The typical parabolical expression, or *Synecdoche*; or, used and viewed with reference to form, the *Metonymy.*— The hairs of your head are numbered. Bethsaida, Capernaum, the land of Sodom; Jesus the resurrection.

b. The symbolical parabolical expression, or *Metaphor.*—"What I tell you in darkness, that speak ye in light." Preaching upon the house-tops.

c. The allegorical parabolical expression, or the simple *rhetorical figure*, and figurative comparison. — ("As a thief in the night.")

2. OBJECT OF THE USE OF PARABLES.—According to the view generally entertained, our Lord had recourse to parables for the *exclusive* purpose of presenting the truth in a form adapted to the weak and carnal understanding of a people which otherwise could not have grasped it. This were to represent the parables as merely popular modes of teaching. But the explanations of their object furnished by the Lord Himself (Matt. xiii. 13; Mark iv. 11; Luke viii. 10) go far beyond this view of the subject. Perhaps the expression, "Therefore speak I to them in parables, because they seeing, see not," might be regarded as indicating that the only object of Christ was to render His doctrine more plain and easily intelligible. But, on the other hand, the reference to Isa. vi. 9, 10, which speaks of the hardening of the people under the preaching of the prophet, and which our Lord declares was being then fulfilled; the declaration of blessedness in regard to the disciples, to whom the Master could interpret these parables; and, lastly, the use of ἵνα in Mark and Luke (that, or in order that, seeing they may not see), instead of the ὅτι of our Gospel,—show that the motive of the Saviour in making use of parables was more deep and solemn than the above theory implies. It was certainly in judgment that He could not set before the Jews the bare and undisguised truth concerning His kingdom. Still, it was not primarily

intended as a judicial blinding, but in order to present the truth in a form accessible to the senses, which would at the same time serve both to disguise and to open it up, according to the state of the hearers; or, in other words, to present it in such a colouring as the diseased vision of the people alone could bear. Unbelievers would not so readily elicit the spiritual truth from the form in which it was presented, and hence not so easily pervert it to their own condemnation. Accordingly, while this mode of teaching was in itself a judgment, it was also combined with mercy, since it averted from them the doom of hardening themselves under the truth. Lastly, it was impossible to found and prefer charges of heresy against His teaching when propounded in that manner, even although hostile hearers might have comprehended its import (see ch. xxi. 45). On the other hand, those of the people who were susceptible would be enabled more and more clearly to gather the spiritual truth when conveyed in this transparent form. Indeed, Matt. xiii. 35 shows that such was one of the objects which the Saviour had in view; while Mark iv. 33 pointedly indicates the fact, that Jesus chose a form adapted to all His hearers, and to both parties, in order to set before them the doctrine concerning the kingdom of heaven. We conclude, therefore, that the parables of the Lord were an exhibition of the spiritual history of His kingdom, presented in pictures and figures derived from the things of this world. Even this continual comparing of the kingdom with the things of time and of sense, must have shown the people that the kingdom itself was not of this world. Finally, the parables of the Saviour resemble His miracles, in that, on the one hand, they exhibit the power of the kingdom of heaven in variegated and striking light, while on the other they present it, as it were, in broken rays and individual facts and events. (On this aspect of the miracles of Jesus, which makes them appear as in certain respects restrained and modified manifestations of His unlimited divine power, comp. the *Leben Jesu* ii. 1, p. 258.)

3. THE PARABLES OF THE LORD IN THEIR CONNECTION.

(1.) The key and introduction to the seven opening parables *concerning the progress and development* of the kingdom of God in general (Matt. xiii.), is found in an eighth parable, recorded by Mark (iv. 26), which is intended to show the fixed law and regularity of this spiritual development.

(2.) The parables concerning *the compassion and mercy to which the kingdom of God owes its origin* (as directed against the preju-

dices of the Jews).—*a.* Misunderstanding and misapplication of mercy and compassion leads to judgment. 1. Misunderstanding and misapplication of the blessing of God; or, the folly of the rich man, Luke xii. 16. 2. Misunderstanding and misapplication of the long-suffering of God; or, the barren fig-tree, Luke xiii. 6.—*b. Pure compassion, human or divine,* but especially the compassion of Christ: the good Samaritan.—*c.* Compassion turning away from the blinded (the guests who had been invited), and turning to the poor and needy: the supper, Luke xiv. 15; mercy and judgment as appearing in the figurative narrative of the supper. Accordingly, this parable forms a transition to the exhibition of *divine mercy.* —*d. Saving mercy.* It discerns the wretched state of the lost; but at the same time also discovers a value attaching to them, derived from the bestowal of mercy upon them. The lost sheep; the lost piece of money; the lost son (Luke xv.). *The conditions of mercy. Repentance, humility:* the Pharisee and the publican, Luke xviii. 9–14. *The delays and answers of mercy;* its demand: prayer. The working and wrestling of genuine faith (Luke xviii. 1–8, comp. Luke xi. 5–8: the call and demand made upon the friend at night). *Evidence of the experience of grace.* The blessing attaching to mercifulness; or, the unjust steward (Luke xvi. 1). The judgment pronounced upon unmercifulness,—*presented in a negative form* (what unmercifulness!): the rich man, Luke xvi. 19;—*presented in a positive form* (spiritual unmercifulness, sanctimonious uncharitableness, harsh judgments): the *harsh* servant, Matt. xviii. 23.

(3.) *Retributive justice* as directing the *administration* of the kingdom of God.—The one penny to each of the labourers in the vineyard; or, the reward *as of free grace* (Matt. xx. 1). The ten servants and the ten talents; or, the Lord as a trader during His absence from the city, and during its revolt; or, the reward of *quiet, persevering faithfulness,* as contrasted with the punishment of unfaithfulness during the revolt of the world, on which judgment descends (Luke xix. 11). The three servants, and *the blessing attaching to the faithful use of the gifts entrusted to us,* as contrasted with the curse attaching to the misapplication of gifts and talents (Matt. xxv. 14–30).

(4.) *The judgments which complete and usher in the kingdom of God.—a.* Mercy *and judgment.* Under the figure of the marriage-feast, Matt. xxii. 1. The two sons of the owner of the vineyard, Matt. xxi. 28. The unfaithful husbandmen, Matt. xxi. 33. The foolish and the wise virgins.—*b. Final judgment* upon the ministry

of the word, or the evil servant, Matt. xxiv. 48. Final judgment upon the nations. Mercy presiding even on that awful occasion, —presented in the form of a parable, Matt. xxv. 31.

"Here, at the climax of all the parables of the New Testament, we see the bud of the parabolical form of teaching opening up and disclosing the beauteous flower which it had enclosed. The manifestation and appearance of the kingdom of God is now clearly and undisguisedly presented, although the manifold symbolical outlines by which it is surrounded show that this section embodies only the climax of all the parables."

Another point deserves special mention. The parables of the Lord have one common feature. They all pointedly exhibit the contrast between the kingdom of Christ—its fundamental principle and laws—and the carnal notions of the Jews concerning the reign of the Messiah; more especially, the contrast between the free and universal grace of God, and the idea of a hierarchical and national Deity, and a vast pharisaical monarchy; between the apostasy of the Jews and the faith of publicans, of sinners, and even of Gentiles; between the Church and the world, the visible and the invisible Church, the children of outward orthodox forms and those of the spirit; between the judgment passed by the Master upon spiritual pride, externalism, uncharitableness, sanctimonious harshness and orthodoxy of profession, and the gracious salvation accorded to humility, to believing service, to endurance, to love, and to gentleness.[1]

4. The Seven Parables which treat of the development of the Kingdom of God, Matt. xiii.—It will readily be perceived that these parables exhibit the entire development of the kingdom of God in its leading outlines, from the commencement to the close of it. Manifestly, the first parable treats of the institution of the kingdom of God, and the last, of its completion on earth by the final judgment; while the five intermediate parables successively mark its progress: the wheat among the tares; the grain of mustard-seed among the trees; the leaven leavening the whole lump; the treasure *found* in the field; the kingdom of heaven as the pearl of great price. At the same time, each of these parables forms in itself a complete and independent section,—like

[1] For the literature of the Parables, comp. *Danz*, Univ. Wört. d. theol. Lit.; *Stier*, Words of the Lord Jesus; *Arndt*, The Parables of Jesus Christ (16 Medit.), Magd. 1842; *F. G. Lisko*, The Parables of Jesus, Berl. 1841; also an Essay by the same author in the "deutsche Zeitsch. für chr. Wiss." for 1856.

all the other doctrinal portions of Scripture, and especially the various prophetic sketches in Isaiah and in the Book of Revelation. Still, under every new phase, as it emerges in each of these parables, the kingdom and its history are presented from another aspect, and in a new form, marking its onward progress from the commencement to the completion. If this view be correct, and the parables present the ideal phases in the development of the kingdom of heaven, we shall naturally expect that they also bear reference to the historical succession of the different forms through which the visible Church has passed. Accordingly, we cannot fail to trace in the parable of the sower a picture of the apostolic age; in the parable of the tares, the ancient Catholic Church springing up in the midst of heresies; in the parable of the mustard-bush, resorted to by the birds of the air as if it had been a tree, and loaded with their nests, a representation of the outward Church as established under Constantine the Great; in the leaven that is mixed among the three measures of meal, the pervading and transforming influence of Christianity in the mediæval Church, among the barbarous races of Europe; in the parable of the treasure in the field, the period of the Reformation; in the parable of the pearl, the contrast between Christianity and the acquisitions of modern culture and secularism; and in the last parable, a picture of the closing judgment. These parables embody both the bright and the dark aspect of the history of the kingdom of heaven; while the seven beatitudes reflect *mainly* the light (being primarily a delineation of the ideal progress and advancement of believers), and the letters to the seven churches in the Book of Revelation, the shadows of the final catastrophe, or of the coming judgment (being primarily a delineation of the seven churches of Asia Minor). The subjoined table will serve to give a clearer view of this:—

1. The poor in spirit: the kingdom of heaven.	1. The sower: the good field and the fruit.	1. *Ephesus.* Patience and perseverance *in the labour of faith.* Deficiency in reference to the root of the life of faith.
2. They that mourn: being comforted.	2. The wheat among the tares.	2. *Smyrna.* Rich and flourishing, by the side of the synagogue of Satan.
3. The meek: possession of the earth.	3. The grain of mustard-seed grown into a tree.	3. *Pergamos.* Hath held fast amidst martyrdom. Dwelleth where Satan's seat is (in the

		world). Balaamites or Nicolaitanes: combination of Christianity with the lust of the world.
4. Hungering and thirsting after righteousness: being filled.	4. The leaven put among the three measures of meal.	4. *Thyatira.* Abundance of works. The woman Jezebel: a fanatical prophetess committing fornication with the world.
5. The merciful: obtaining of mercy.	5. The treasure found in the field.	5. *Sardis.* Hath a name that it liveth, and is dead. A few names in Sardis which have not defiled their garments. These walk with the Lord in white.
6. The pure in heart: vision of God.	6. The pearl of great price: sought and obtained at great sacrifice.	6. *Philadelphia.* An open door. A little strength. Kept the word. Victorious over them of the synagogue of Satan.
7. The peacemakers: owned as the children of God.	7. The net drawn out of the sea: separation of the good and the bad fishes.	7. *Laodicea.* Neither cold nor hot. "I will spue thee out of My mouth. Be zealous and repent. Behold, I stand at the door."

Let it, however, be remembered that the progression which we have marked in these parables, is *not* designed fully to reflect the historical succession of the principal phases in the history of the kingdom of God, but only to delineate its general outlines.

To return. All the seven parables are intended to represent, in historical succession, the development of the kingdom of heaven in its conflict with and victory over the opposition of the world, and in its hidden character as contrasted with the Jewish notions of the reign of Messiah. Hence in each of the parables the lights and shadows of the kingdom of heaven are brought out. These shadows are, in the first parable, the three varieties of bad soil; in the second, the enemy, the tares, and the indiscriminating zeal of the servants; in the third, the mistake of treating a large garden-plant as if it had been a forest-tree, and the lodging of the birds in its branches (regarding and treating the kingdom of heaven as if it had been a worldly kingdom); in the fourth, the mixing up and the hiding of the leaven in the meal; in the fifth, the concealment of the trea-

sure; in the sixth, the seeming disappearance of the pearl of great price in the hands of the merchants, and among other pearls; and in the seventh, the mixing up of the good fish with the bad, and with other foul produce of the sea. On the other hand, the bright side of the picture, in the first parable, is the rich field waving with fruit; in the second, the wheat outgrowing the tares; in the third, the wonderful upshooting of the grain of mustard-seed; in the fourth, the leaven acting as a stronger power, pervading and affecting by its unseen efficacy the three measures of meal,—thus representing the influence of the divine life overcoming and transforming our old nature; in the fifth, the picture of the treasure *found*, and of the surrender of all other things for its possession; in the sixth, the picture of the pearl of great price, and of the ardent devotedness with which it is *sought* and procured; in the seventh, the picture of the good fish, and of the net now free from the encumbrance of the bad. In accordance with the structure and symbolical meaning of the number *seven*, we direct our attention, in the first place, to the first four parables. Here we observe that the first and second parables primarily delineate the immense obstacles which the kingdom of heaven has to encounter—*negatively* from want of susceptibility (the first parable), and *positively* from error, heresy, and offences (the second parable). The third and fourth parables form an antithesis to this description, and delineate the wonderful progress of the kingdom of heaven as it sweeps before it these obstacles. Thus the parable of the mustard-seed brings out the marvellous growth of the kingdom—how it springs up and forces itself upon the observation of the men of the world, till they even attempt to combine the Church with the world, and take their lodgment in it, just as if this garden-plant had been any ordinary tree; while the parable of the leaven refers to the unseen, but all-powerful and all-transforming, efficacy of the Gospel among the nations. If the first four parables present mainly the *objective* aspect of the kingdom of heaven, and the work of the Lord, of His servants and of His Church, the three last parables equally show the *subjective* bearing of the kingdom, or the conduct of believers. On this account the divine treasure is now represented as something which is there, but which must be sought and acquired. In the first of these parables the discovery appears as a happy incident, or rather as a free gift of Providence—the treasure being hidden; while in the second it is presented as the result of conscious higher aspirations, which must be regarded as being in themselves, though not

consciously, Christian, the treasure being concentrated, as it were, into one pearl of infinite value. The last parable is again objective in its bearing. It treats of the judgment. The kingdom which the Jews had expected on the first appearance of the Messiah, had now become manifest. Finally, if, according to the analogy of the first beatitude in the Sermon on the Mount, we regard the first parable as the basis of those which follow, the other six parables form an antithesis; the first three tracing the manifestation of the kingdom of heaven (in the visible Church), and the last three delineating the hidden Christianity of the invisible Church. This invisible aspect of the kingdom of heaven corresponds, as we might have expected, with the great element of subjective faith and striving, and with its final recognition (comp. the critical notes on ver. 44).

Throughout these parables the progress of the inward form of the kingdom of heaven is also clearly marked. In the first parable, the seed is the direct preaching of the Gospel; in the second, it is sound doctrine in opposition to the noxious weeds of heresy; in the third, a Christian confession, and the visible Church formed around it; in the fourth, Christianity as the spirit of life, and the power of regeneration; in the fifth, saving truth in its grand, all-comprehensive principle (Christ for us); in the sixth, the spiritual treasure in its highest and clearest concentration—the love and peace of Christ, or Christ in us; and in the seventh, the final result of all history and of the judgment—the heavenly feast.

HOMILETICAL HINTS ON THE WHOLE SECTION.

Jesus the great and all-wise Teacher.—The words of the Lord "like apples of gold in pictures of silver."—The parables of the Lord are gospel to the poor, even so far as their form is concerned. —Object of the parabolical mode of teaching: both judgment and mercy.—The parabolical discourse, a repetition and revisal of the revelation of God, which man had forgotten. 1. At first God revealed Himself to man by the parable of creation, and by special parables connected with it, but after that by the word; 2. man made an idol of the parable itself, and thereby came into opposition with the word; 3. Christ now shows again to man the word in parables, in order to imbue him with the spirit of His word.—The truth obliged, in compassion, to disguise itself in the form of parables in the presence of its children.—The Gospel a fruit of the tree of life, not merely so far as its kernel, but also so far as its husk, is

concerned.—The seven parables concerning the development of the kingdom of heaven prefaced by the parable concerning the fixed rule of this development (Mark iv. 26).—The seven leading phases of the kingdom of God.—The seven forms of human economy which portray the economy of God: the sower; the field-servants; husbandry; the mistress of the house preparing bread; the farmer; the merchantman; the fisherman.—Import of the fact, that in these seven parables the Lord brings out with increasing distinctness the province and activity of man in the kingdom of God.—How the treasure of the kingdom of God is increasingly to assume a more definite form in our minds.—How it is ultimately to be transformed into the pearl of great price.—We attain value in the sight of God by finding the pearl of great price.

1. *First Parable concerning the kingdom of heaven, and teaching of Jesus concerning Parables generally.* (Vers. 1–23.)

1 The same day went Jesus out of the house, and sat by the sea-side. 2 And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore. 3 And He spake many things unto them in parables, saying, Behold, a sower went forth to sow: 4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and, because they had no root, they withered away: 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. 9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto Him, Why speakest Thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear,

and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: 21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

CRITICAL NOTES.

1. *A ship.*—The ship being here analogous to "*the mountain.*" He "sat," while the people *stood* in a line along the shore (*ἐπὶ τὸν αἰγιαλόν*).

2. *Stony ground.*—Not merely soil covered with stones. Probably bearing reference to the terraces used for agricultural purposes in ancient Palestine. The cultivated soil terminated in the rocky abutments of the hills.—Gerlach: "When the sun rose higher, after the winter was past." But the parable evidently refers to a very rapid withering.—*Among thorns;* literally, upon thorns, *i.e.*, upon soil from which thorns were springing. The expression refers to soil from which the thorns had not been removed, and not to thorn-bushes.

3. *An hundred-fold, etc.*—Round parabolical numbers, to indicate the rich return of the seed, although the high computation is based on the fertility of Galilee, and of other districts in the East. For the monastic application of this passage by Jerome, see Heubner, p. 185.

4. *It is given unto you.*—This, and what follows, is applied by Calvin in connection with the doctrines of predestination and of the sovereignty of grace (Instit. iii. 24, § 13). To this view Heubner objects that—"1. Ver. 12 points to a moral cause, existent in the Apostles; 2. that ver. 14 indicates that the blindness of the people was caused by their own guilt."—*The mysteries.* The mysteries of the kingdom, or rather, concerning the kingdom of heaven, the genitive being here that of the object. The doctrines of the kingdom of heaven are mysteries to the natural man, whose mind is darkened by sin. This held true in an especial manner of the Jewish exclusiveness of those days. Nor does the expression

"mysteries" merely allude to the spirituality of the kingdom of Christ, from which unbelieving Israel was excluded, but also to its universality, in which believing Gentiles were embraced. The passage may therefore be regarded as a first reference to the "mystery" which Paul afterwards declared had been specially entrusted to his ministry, Eph. iii. 4; Rom. xvi. 25. These mysteries the people could only bear in the form of parables; but to the disciples it was given of God, that Christ could, along with the parables, also grant them the interpretation; and that in increasing measure He could speak to them about these mysteries "plainly," and without proverb or parable (John xvi. 29). The truth concerning the kingdom of heaven has, since the Fall, become a mystery to man, 1. by his guilt and mental darkness; 2. by the divine judgment. Hence the restoration of this knowledge is a revealing of mysteries, an *ἀποκάλυψις*.

5. *Whosoever hath.*—A proverbial expression. "A rich man easily grows more wealthy, while the poor readily lose the little which they have." Meyer. The bearing of the first clause is sufficiently plain; but with reference to the second, the proverbial interpretation of Meyer is doubtful. Still more unsatisfactory is his explanation: "The people would lose even the limited amount of knowledge they possess, if I did not aid their capacities by the use of parables." The interpretation which would most readily occur to the reader is: By the use of parables the people lose even what they have, since they cannot readily perceive those mysteries when presented in that particular form. But, on the other hand, we may suggest that the word *ἀρθήσεται* does not necessarily mean "shall be taken away." The primary rendering of the verb *αἴρειν* is *to lift up*, or to *lift on high;* and then among other meanings it may also be rendered, to take upon oneself, to preserve or keep. And thus indeed it frequently happens that the little which a poor man hath is taken away from him, in the sense of being tutorially administered for his behoof. Whether this explanation be correct or not, such at least is the fact in reference to the present instance. The economy of tutors and governors is that form in which the truth requires to be disguised under legal ordinances and types, or, as in this case, under parables, in order that in this manner it may be *presented in a strange and external form*, and be *administered by others*, until gradually it comes to be *more fully understood*.

6. *Because seeing, etc.*—The rendering of *ὅτι* by *because* is warranted by the use of *ἵνα* in the parallel passages in Mark and Luke.

7. *Is fulfilled*, or rather, is *completely* fulfilled (*ἀναπληροῦται*). —A strong expression, not otherwise used by Matthew. Put foremost in the sentence by way of emphasis. The quotation from Isa. vi. 9, 10, is made after the *Sept.* In the days of Isaiah it was in a certain sense fulfilled that the Jewish people had hardened itself under the preaching of the "Evangelist of the Old Testament." But this was most completely fulfilled when the Jews resisted the Gospel itself. In this respect, therefore, the words of Isaiah were a typical prophecy of Gospel times. But as this saying had in a conditional sense been formerly fulfilled, the Evangelist does not employ the simple expression *πληροῦται*.

8. *This people's heart is waxed gross*, *ἐπαχύνθη*; properly, it became fat, in a figurative sense,—*i.e.*, their heart became carnal and destitute of spiritual life.—The same process of carnalization took place with reference to their ears and their eyes, all spiritual life being surrendered, or rather, traditionalism transforming the things of the Spirit into a series of external, finite, and carnal ordinances. Their ears became dull of hearing, and their eyes they closed, covering them with a film, and thus depriving them of the power of vision. The same carnality extended through all the departments of spiritual life: their heart was dead to spiritual experience, their ear to spiritual obedience, and their eye to spiritual knowledge. It deserves special notice, that in the prophecies of Isaiah the passage reads, "Make the heart of this people fat, and make their ears heavy, and shut their eyes," while in the Gospels the Lord specially points to their own guilt in this judicial visitation. Every spiritual faculty in them had become gross, or rather, they had made it gross. Their eyes they have closed, *ἐκάμμυσαν*. The expression refers primarily to the shutting of the eyes, and, from a reference to the words of Isaiah, must be understood as implying a continuous and determined closing of the eyes.

9. *Lest at any time*, *μήποτε*.—This statement also must be read in the light of our former remarks. In the prophecy of Isaiah the result here mentioned is traced to the judicial purpose of God; in the text, to the determination of their own wicked hearts, eyes, and ears: They *will* not (comp. John v. 40), and therefore they cannot. In this respect it deserves special notice, that the Future tense, *ἰάσωμαι*, is here used, and not the Conjunctive (as also in the *Sept.*). Accordingly, the statement does not mean that they were not to obtain healing now, during this season of judgment, but only, that they had prevented the healing which would otherwise have

been accorded to them. This, indeed, implies that the people were actually under the judicial dispensation of God,—a state of matters which the Lord admitted by His use of parables; so that it was not quite so simple a process as Meyer supposes, nor merely designed for educational purposes (comp. also Acts xiii. 46, xxvi. 27; Rom. x.; 2 Cor. iii. 14). The object in view seems to have been as follows: Those who were aroused by the parables would return and inquire, as the disciples inquired; while those who were ready to harden themselves would be preserved from suddenly incurring that awful guilt which the full disclosure of the mysteries of the kingdom would have entailed.

10. *But your eyes, blessed are they.*—The peculiar emphasis of the clause deserves notice: ὑμῶν δὲ, etc. Blessed are the eyes. A concrete mode of expression, alluding to the fact that their outward vision was inspired and directed by their spiritual sight, in opposition to those who were destitute of spiritual vision, Acts v. 9; Isa. lii. 7. The δίκαιοι are the Old Testament saints, who were not only blameless "as concerning the law," but who looked and longed for a higher and better than this external righteousness. They only aspired to an ἰδεῖν, not a βλέπειν; but even this they did not obtain in the same measure as the disciples, 1 Pet. i. 10, to whom also the βλέπειν was granted, 1 John i. 1.

11. *Hear ye therefore.*—Not merely *understand* (De Wette), but *hear*, with the spiritual perception accorded to you.

12. *When any one.*—The difficulty in the structure of this sentence arises from the putting forward of these words for the sake of emphasis. The word συνιέναι is scarcely rendered by the term in our authorized Version, "understandeth." It rather implies active and personal apprehension, or entering into the matter. The Genitive indicates that the "catching away" takes place almost during the act of hearing.

13. *This is he which received seed by the way-side,* or rather, this is he which is sowed by the way-side. Meyer: "A change in the figure quite common among Orientals. It should have been: This is he in whose case the seed was sown by the way-side." But there is a deeper meaning than that of Meyer attaching to the matter. The loss of the seed becomes in reality the loss of one's own life, just as the seed sown on good soil, so to speak, becomes identified with our personality. The change in the figure obviates the possible mistake, as if Satan could catch away and keep the word of God itself.

14. *Yet hath he not root in himself.*—In his own individuality. His faith and adherence had their root only in the general excitement and enthusiasm around him. Accordingly, he dureth only for a while, is changeable, *πρόσκαιρος, temporarius.* He wants the perseverance of personal conviction. It deserves notice that the grand defect of such a person is characterized as *εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.* He immediately receives the word as gladsome in a worldly sense, as generally received and fashionable, without experiencing its spiritual poignancy, in the moral conflicts and the deep sense of repentance which it engenders.—*Immediately he falleth, σκανδαλίζεται.* Not, he is offended. Persecution becomes to him a *σκανδάλον,* as if there were something wrong with the word; and he stumbles and falls at this rock of offence; Luke viii. 13, *ἀφίστανται.*

15. *He that heareth the word;* or rather, is a hearer to the word.—Pre-eminently a hearer. The expression is emphatic: *οὗτός ἐστιν ὁ τὸν λόγον ἀκούων.* The special import and bearing of "simple hearing" has already above been pointed out.—*The care of the world.* Not "of the pre-Messianic time." The absence of *οὗτος* deserves notice. Worldliness in persons of a serious cast of mind has a twofold aspect—that of worldly cares, and that of the entanglements of property, or of the deceitfulness of riches (personified), 2 Thess. ii. 10; Heb. iii. 13.—The expression, "deceitfulness of riches," does not primarily apply to luxuriousness (delectatio), which would rather fall within the range of the other two classes of Gospel-hearers. It refers to the deceitfulness of a false confidence in this worldly ground of subsistence, on the part of persons otherwise serious.—*And he becometh unfruitful; ἄκαρπος γίνεται.* He does not yield fruit; there is every appearance of fruit—the stalk, the leaves, and the ear; but spiritual life is awanting, there is no full surrender to the word, and accordingly there is no fruit.

16. *He that heareth the word, and understandeth it,* in the fullest import of the term.—The circumstance, that in neither of the other three cases such understanding of the word had taken place, implies that the hearing had likewise been at fault. In the first case there was dulness and carnality; in the second, fancifulness and a combination of worldliness with the truth; in the third, legalism, a servile spirit, and the absence of entire self-surrender. But he that heareth aright also understandeth the word, and accordingly is he "which also (*ὃς δή*) heareth fruit."—The different measures of fruitfulness

depend on differences of disposition, of gifts, and of capacity for receiving, promoting, and representing the kingdom of God.

DOCTRINAL REFLECTIONS.

1. "The general truth lying at the basis of this parable is, that the culture of the earth reflects that of heaven. The great outstanding features of humanity—the husbandry of God, are reflected in those of earth—the husbandry of man."

2. In accordance with this view, a wider bearing might be given to this parable by referring it to the sowing of God's word generally in the world (see the Leben Jesu ii. 1, 359). But evidently the passage applies in a special manner to the foundation of the kingdom of heaven under the New Testament. The sower is Christ, and the seed the Gospel. His scattering the seed in such abundance is explained on the ground, 1. of the freeness and fulness of His grace in sowing (ἐν τῷ σπείρειν αὐτόν); 2. of the unfitness of so much of the soil. If it is objected that this would savour of fatalism, we reply,—1. That the passage under consideration is a parable, and hence does not in every respect adequately express the idea which it is intended to convey; 2. that the difference in the various kinds of spiritual soil is mainly the result of our own doing; 3. that this difficulty is completely removed by the change which the Lord introduces in the picture when explaining it. Those which received the seed were themselves sowed (see above, Note 13); in other words, their position in reference to the word corresponded with their inward state. Thus the four classes of hearers form at the same time a gradation and a contrast: 1. By the way-*side*: souls trodden down and beaten down into hard, impenetrable soil by the lowest and meanest kind of worldliness and corruption. In their case the word is caught away even during the hearing of it. 3. Stony ground, covered by a thin layer of earth: souls all the more enthusiastic in their early ardour, the less solid and settled they are in their personal convictions,—mere weathercocks, turning with every change of circumstances; the word apparently springing up with marvellous rapidity, but, not having root, withering away in the hour of trial. 3. Soil which might have yielded rich fruit, had it not been covered with thorns: earnest but legal minds, promising but only outward hearers, whose divided heart or worldliness causes them to lose the reward; the word springing up—the stalk and blossom appearing, but the fruit awanting. 4. Lastly, abundant fruit, showing that the soil from which it sprung is not only deep, but that weeds and

thorns had been removed: souls whom the hearing of the word leads to its practical understanding, and to growing self-surrender unto the Lord.

The seed of the kingdom of heaven being thus scattered broadcast, it follows, from the character of the soil, that the kingdom of heaven—as outwardly visible—cannot present the picture of a pure and unmixed community of saints.

3. To the Jews—or, indeed, to mere professors of religion in our days—this parable would convey the solemn truth that only part of the soil which is sown would bear fruit. Of course, anything like an arithmetical calculation of the "fourth part" is out of the question; still, it implies that the number of God's people is small.

HOMILETICAL HINTS.

The kingdom of heaven under the figure of the sower and the seed: 1. The sower; 2. the seed; 3. the manner of sowing; 4. the field; 5. the harvest.—The kingdom of heaven is a sowing in hope on the field of the world: 1. Dangers which encompass this hope—bad soil, the fowls of the air, a burning sun, thorns; 2. certitude of this hope. Final destiny of the soil, its husbandry, the seed, the sowing.—The various classes of Gospel-hearers: 1. The four classes (all hearers); 2. the three classes (merely hearers); 3. the two classes (those who merely hear and those who receive); 4. the one class (they who truly hear being those who also *receive*).—The difference in the soil as accounting for the difference of result from the sowing: 1. The difference in the soil: *a.* Soil that is trodden down—the way-side (service of sin); *b.* light, stony ground (superficial enthusiasm, outward appearances); *c.* ground from which the thorns have not been removed (a divided heart, legalism and worldliness); *d.* good ground which has undergone a threefold preparation (been turned up, been broken down, and from which thorns and weeds have been removed). 2. The difference of result: *a.* Scarcely has the seed been scattered when it is carried away by the enemy; *b.* springing up too rapidly, it withers and passes away; *c.* the ears make their appearance, but, alas! are empty; *d.* the full ear bending under its precious load.—Difference between mere appearance and reality in the kingdom of heaven: on the one hand, seed-corn exposed by the way-side—too rapid growth of the stalk, and large but empty ears; on the other hand, the seed taking root and sprouting unseen, springing slowly, growing up, and the full ear ripening.—How the

seed becomes identified with the soil on which it is sown; on the history of the word in our hearts as marking our own history.—Glorious character of that harvest which the Lord Himself desires, and with which He is "satisfied."—There may be difference in the quantity of the return, and yet the whole field be good soil.—Spiritual fruit as it is matured ever forming new spiritual seed.—How the kingdom of heaven is being completed by a continual alternation of seed-time and harvest.—"He that hath ears to hear," etc.; or, the great importance of parables for the increase of our spiritual knowledge.—Let us ever seek to apprehend the meaning and language of the signs of which God makes use.—Why the Lord speaks by parables.—The kingdom of heaven the one great mystery which comprehends and sums up all other mysteries.—It is *given* us to understand the mysteries of the kingdom.—"Whosoever hath," etc. The gifts which the Lord grants may be infinitely increased and extended.—How even the external senses seem to lose their natural capacities where the soul is dead to spiritual considerations.—The process of hardening as gradually growing unto the final judgment.—"Blessed are your eyes."—Dignity and responsibility of the Christian in the world.—How Jesus explains His parables.—Jesus explaining by His Holy Spirit all the parables both of creation and of life.

Starcke.—Quesnel: The heart of man is God's own field.—Let us beware lest our heart become like the way-side—ever open and accessible to the world, and to the things of the world.—Those who harden themselves will wax worse and worse, 2 Tim. iii. 13.—How is it that so many who go to the house of God, and listen to His word, remain unmoved?—Beware of quenching the Spirit.—The great privileges of the New Testament Church.—*Cramer:* Rest assured that where God has His word preached, the devil will not be far away (where Christ builds a church, the devil rears a chapel).—Nothing more dangerous than want of stability: to-day professedly for Christ, to-morrow against Him!—Prepare for trials the moment you give yourself wholly to the Lord (the cross and the crown are always combined).—The word of God will never return void unto Him, Isa. lv. 11.—The word of God not a dead letter, but living seed.

Lisko.—The parables serve at the same time to reveal and to conceal spiritual truth.—In the case of genuine inquirers they reveal the truth to the eye of faith, while they conceal it from the carnal, the sensual, and the ungodly.—Explanation of the parable

in the text: 1. Those whose minds and hearts are dead; 2. those who are light-minded and unstable; 3. they who love the world, or who are undecided; 4. they in whom none of these obstacles prevails.

Gerlach.—The parables are like the pillar of the cloud and of fire, where darkness was presented to the Egyptians, but light and brightness to the covenant-people, Ex. xiv. 20; they resemble the husk which preserves the kernel *from* the indolent, and *for* the earnest and the diligent.—Every gift of God requires personal appropriation.—Care has precisely the same effect on the heart as riches; clinging to the things of earth keeps the poor as well as the rich from coming to Christ.—To hear, to understand, and to bring forth fruit!

Heubner.—It is a matter of indifference *where* we preach; the word of God sanctifies the place.—Let us learn to discern a spiritual bearing and import in the things that are visible.—To be always, as it were, lying by the way-side, will at last convert the heart into an open highway, trodden down by those who pass by.—Birds: a most apt figure of evil thoughts, which ever flutter around the soul of hardened sinners and catch away anything good.—Let every one who is engaged in scattering the seed remember that an unseen enemy lieth in wait to mar his work; accordingly, let us ever be on our watch, and warn our hearers of the danger.—God is able to soften even the hardest heart.—Stony ground: sentimental religion (or dead orthodoxy); religion affected and imitated for the time.—A straw-flame is soon burnt out.—Thorny ground: a divided heart. Luther: These are they who serve two masters. But bear in mind also that the good ground does not yield fruit of itself. Theirs are hearts in themselves *empty*, but whom a sense of poverty has softened and rendered susceptible.—They bring forth fruit with patience (or rather, with perseverance, Luke viii. 15).—Blessed is he who daily sees and hears Christ in His word.—The patient waiting of the fathers for Christ should stir us up to think what cause for gratitude we have who live in Gospel times.—The Gospel the power of God unto salvation to every waiting, longing soul.—How young ministers are prone to expect too much.—The power of divine grace amidst all the obstacles which the world raises.—The patience which both ministers and hearers require.—The preaching of the word of God the grand test of the heart of man.—Opposite effects of the preaching of the word.—The right preparation of the heart.

2. *The Second, Third, and Fourth Parables, and Interpretation of the Second Parable.* (VERS. 24–43.)

24 Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: 32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house; and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

CRITICAL NOTES.

1. *The kingdom of heaven is likened,* or made like, *ὡμοιώθη.*—A delineation of the trials to which the kingdom of heaven was exposed, from its first introduction into the world. Hence the sower cannot prevent the enemy from sowing tares among the wheat. The same expression is also used in another place. The representation of the kingdom of heaven by "a certain man" recurs again in ver. 45 and in xx. 1. It is an entire mistake to interpret the

passage as implying that the kingdom of heaven was "at the time not yet founded."

2. *Tares.*—The weed growing among wheat, *ζιζάνιον, lolium temulentum.* The only species of grass which in Eastern countries springs up among oats or wheat (Virg. "infelix lolium," Georg. i. 154). At the first it looks like wheat, but its fruit is black, not yellow, and its effects are intoxicating and otherwise detrimental. If allowed to grow till the harvest, it is extremely difficult to separate it from the wheat; and, accordingly, it happens not unfrequently that it becomes mixed up with the flour. The Talmudists regarded it as degenerate wheat. See the Art. in the Encycls.

3. *While men slept; i.e.*, at night, when evil-disposed persons would try to injure the property of their neighbours. Hence, the application of this clause to the negligence of those who were appointed to watch and guard the field (Christian teachers, Chrysostom) is incorrect. The same may be said of the idea that it refers to the sleep of sin (Calovius). But Meyer is mistaken in characterizing it as merely a rhetorical figure. It alludes to the weakness and folly of men, through which the enemy succeeds in mixing up errors with saving truth, without this being perceived. Or perhaps it may denote, that professors of religion too frequently seek exclusively their personal comfort, without seriously reflecting upon, or being zealous for, the truth of the doctrines propounded.—*And went his way.* The devil or his emissaries sow the seed and go their way; those who afterwards hold the errors which they have sown, entertaining them rather in consequence of their natural darkness and folly than of set hostile purpose.

4. *Then appeared the tares also; i.e.*, it became then possible to distinguish them.—The most fascinating error is seen in its true character whenever its poisonous fruit appears.

5. *Lest ye root up also the wheat.*—Gerlach: "Our Lord allows both to grow together, not because His servants might be apt to mistake the tares for the wheat,—which would scarcely be the case if they knew anything of the matter, and which, at all events, would not apply to the reapers (ver. 30),—but because, however different the plants in themselves, their roots are so closely intertwined in the earth." This remark is very important; but some other elements must also be taken into account, such as the excitement and haste of these servants—they are not angels, as the reapers spoken of in ver. 30; and, lastly, that the difference

between wheat and tares is not so distinct as at the time of the harvest.—The same commentator observes that this verse refers to extremeness of ecclesiastical discipline, for the purpose of excluding all unbelievers and hypocrites, and constituting a perfectly pure Church. But we can scarcely agree with him, that it contains no allusion to the punishment of death for heresy, since the Lord spoke of the *Church*, and not of the secular power. For, "the Church" here alluded to is the Church *in the world*, with all its secularism and trust in an arm of flesh.—*In the time of the harvest*, ἐν καιρῷ, etc. At the right and proper time, and hence in the time of the harvest.

6. *A grain of mustard-seed.*—The mustard-plant, σίναπι, in Chaldee חַרְדַּל,—a shrub bearing pods, which grows wild, but in Eastern countries and in the south of Europe is cultivated for its seed. Three kinds of mustard were known, the black and the white being most in repute. The Jews grew mustard in their gardens. Its round seed-corns (4–6 in a pod) were proverbially characterized by them as the smallest thing (Buxtorf, Lex. Talm. 822); "which, indeed, holds true so far as the various kinds of seed-corn used in common husbandry are concerned, though, of course, it does not apply with reference to plants known to scientific botanists" (Winer). In hot climes the mustard-plant sometimes springs up to the dimensions of a small tree. Meyer and Royle refer the expression to the mustard-tree (Salvadora persica). But this view is manifestly inapt, as it would destroy not only the popular character, but also the point of the parable. We cannot believe that the Lord would introduce a tree growing in Persia into a picture drawn from common life in Judea. Besides, it would have no meaning. Of course, nobody would deem it strange that a tree should grow up to its proper dimensions; but that the small shrub which had sprung from the least of all seeds should spread into a tree, and that the birds of the air should seek a lodgment in its branches, might well form ground of surprise, and serve as the basis of this parable. *Heubner:* Think of the mustard-seed of Eastern countries, not that of Europe, which grows to the height of from nine to fifteen yards.

7. *Which a man [seizing it] took;* λαβών.—Meyer: "Circumstantiality and pictorialness of detail." In our opinion, it alludes to the fact, that a man required *cautiously and carefully to take up* the seed, lest he should lose hold of it. *So small as scarcely to admit of being handled.*

8. *Lodge in the branches thereof.*—Not merely, nestle or seek shelter, but lodge and remain, κατασκηνοῦν.

9. *Unto leaven;* ζύμη.—Referring to the unperceived power and efficacy of the Gospel, pervading, transforming, and renewing the mind, heart, and life. Starcke: The term leaven is used in other passages (xvi. 11; 1 Cor. v. 6, 7) in the sense of *evil.* Accordingly, some commentators understand it as also referring in this parable to the corruptions which have crept into the Church, and ultimately perverted it; and the woman as alluding to the Papacy and the Romish clergy, who, with their leaven of false doctrine, have leavened the three estates of Christendom (the three measures of meal). However, the Gospel may also, in many respects, be likened unto leaven; as, for example, with reference to its pervading influence (Heb. iv. 12), to its rapid spread (Luke xii. 49), to its rendering the bread palatable and wholesome, etc. According to Makarius, the parable before us alludes to both these elements (the leaven of original sin, and its counter-agent, the leaven of grace and salvation). *Rieger* remarks (Betracht. über d. Neue Test. i.): In other passages of Scripture the term *leaven* is used as a figure of insidious and fatal corruption, finding its way into the Church. But manifestly this cannot be the case in the present instance. The passage does not bear: The kingdom of heaven is like unto three measures of meal, with which leaven became mixed up; but, The kingdom of heaven is like unto leaven—showing that the leaven, which in itself is not noxious and evil, but, on the contrary, highly useful and wholesome, serves here as a figure of the secret but all-pervading and subduing power of the Gospel. In point of fact, the same idea recurs in Heb. iv. 2, where we read of the word *being mixed* with faith in them that hear it. To these remarks we add: 1. It were contrary to the rules of hermeneutics to treat an *allegorical figure* as if it had been a *dogmatic statement.* Thus in different passages the lion is used as a figure of Satan, but also of Christ; the serpent as a figure of the enemy, but also of the wisdom needful to the Apostles; birds as a figure of believing trustfulness, but also of the devil catching away the word. 2. All the parables in this section bear upon the development of the kingdom of heaven. Hence, if the above supposition were correct, the parable under consideration would be quite out of its place in this context. 3. It were impossible to conceive such a result as that the kingdom of heaven could be leavened by evil as by a power stronger than itself, and thus be hopelessly destroyed.

4. Leaven may indeed be employed as a figure of sin and evil in the sense of being stronger than individual Christians, when left in their own strength to combat with error, etc. (xvi. 6; 1 Cor. v. 6, 7), but not in that of being more powerful in reference to the world, which the Gospel is destined to pervade and transform, as the leaven the three measures of meal.

10. *Three measures, σάτον,* סְאִים.—A hollow measure used for dry substances; according to Josephus, equal to 1½ Roman measures. The expression, *three* measures, is not accidental, but intended to denote the large quantity which the leaven has to pervade. *Three* is the symbolical number for spiritual things. The Spirit of Christ pervades and transforms our spirits in an unseen and spiritual manner. The Fathers interpreted the number three allegorically. Theod. of Mopsuest. referred it to the Jews, the Samaritans, and the Greeks. This, however, is, strictly speaking, not an allegorical interpretation; comp. Acts i. 8. Olshausen approves of a reference of the number three to the sanctification of the three divisions of our nature by the Gospel. Similarly it might be applied to the three grand forms in our Christian world—individuals (catechumens), Church and State, and the physical Cosmos. The main point, however, is to remember that the whole domain of mind, heart, and life, in all their bearings, is to be pervaded and transformed by the Spirit of God.

11. *Spake He not unto them; i.e.,* to the people concerning the kingdom of heaven, especially at that particular period. Hence also the use of the Imperfect. Meyer.

12. *By the prophet.*—A free quotation of Ps. lxxviii. 2. Meyer reminds us that in 2 Chron. xxix. 30 Asaph is designated a "seer," or prophet.

13. *The good seed are the children of the kingdom; but the tares are the children of the wicked one.*—Fritzsche: fruges ex semine enatæ. As in the explanation of the first parable, so here also the seed is identified with the souls in which it was sown. Our life becomes identified with the spiritual seed, and principles assume, so to speak, a bodily shape in individuals. Such a concrete mode of presenting this truth is all the more suitable in this place, since our Lord is further developing and applying the parable.—The children of the wicked (literally here the tares) are sown by the wicked—of course, in a moral sense, not according to their human nature, just as the sons of the kingdom are specifically "the seed" sown by the Saviour in the moral and religious sense. These men have become

what they are by the principles which they have embraced. This appears from the expression: "they shall gather out of His kingdom *πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.*" The "scandala" are offences in respect of doctrine, heresies and seductive principles; the "anomists" are those who represent or embrace these principles (among whom Christ also included the representatives of Jewish traditionalism).

14. *At the end of this world,* or rather, of this Æon.—4 Esra vii. 43: dies judicii erit finis temporis hujus et initium temporis futuræ immortalitatis, in quo transivit corruptela.

15. *Out of His kingdom,*—clearly showing that the *συντέλεια* must be regarded as an interval of time, and hence indicating that there is a period intervening between the reappearing of Christ and the first resurrection connected with it, and the last resurrection, or that transformation of the present Æon, which marks the close of the final judgment; Rev. xx., compared with 1 Cor. xv. 23. The separation of which the Lord speaks, is that of *the* good and *the* evil (individuals), and only thereby a separation of good and evil (things). Meyer. But in the text the *σκάνδαλα* are mentioned before the *ποιοῦντες,* who are here identified with these *σκάνδαλα.* Similarly also the righteous are identified with that heavenly brightness which now shines forth in them.

16. *A furnace of fire.*—Not Sheol, but Gehenna, Rev. xx. 15: Matt. xxv. 41; the place of punishment and Æon of those who are subject to the second death.

17. *Then shall the righteous shine forth, ἐκλάμψουσιν.*—Then the brightness of their *δόξα* shall visibly break forth; Dan. xii. 3; Rom. viii.; and other passages.

DOCTRINAL REFLECTIONS.

1. *The parable of the tares* among the wheat.—The basis of this parable is the natural tendency of the ground to produce noxious weeds, thorns, and briers, or to degenerate. Hence the parable is intended to represent the obstacles with which the kingdom of heaven meets, and which it has to overcome. As in the natural earth tares and weeds rapidly spread, till they threaten to destroy the precious grain, so the seed of natural corruption in the heart and life threatens to choke that of the kingdom of heaven. The parable embodies three leading ideas. In opposition to the heavenly sower we see His adversary similarly employed; by the side of the good seed which Christ scatters we have that of the tares and

the weeds of the devil; while the noxious plants, as they spring up, threaten to choke or to spoil the precious fruit. In other words, the kingdom of God is opposed by another kingdom—that of conscious malice, of which Satan, the adversary of Christ, is the head. His seed are the σκάνδαλα, or spiritually seductive principles, here represented by the tares, which look like the wheat, just as heresies resemble the truth. This seed he scatters at night; *i.e.*, the enterprise, dictated by the malice of the enemy, succeeds through the weakness and folly of man. Protected by the darkness of night, the noxious seed, scattered all through the wheat, springs up, and, resembling the good fruit, grows up luxuriantly, till it threatens to choke the wheat, or to spoil it by foreign and dangerous admixture. In passing, we have already hinted that the picture of men sleeping may refer to the contrast between the religious comforts and enjoyments indulged in by the Church, and the watchfulness of schools on behalf of purity of doctrine.

2. *Movement on the part of the servants.*—This constitutes the second great feature of the parable. Their proposals arose partly from indignation against the enemy, partly from an impatient zeal for outward appearance of purity—from pride in the field, and partly from apprehension for the good seed. They were desirous of removing the tares. The Lord prohibited it, lest they should also root up the wheat. These considerations have been matter of the utmost importance in the history of the Church of Christ. It is well known that Novatianism on the one hand, and the papal hierarchy on the other, have addressed themselves to this work of uprooting, despite the prohibition of the Lord, and that the Romish Church has at last ended by condemning to the flames only the best wheat. But from this passage we learn that, according to the ordinance of the Lord, the Old Testament punishment denounced upon false prophets and blasphemers does not apply to the New economy. It is contrary to the mind and will of Christ to pronounce a ban, in the sense of denouncing final judgment upon men, by way of removing them and their errors from the Church. This toleration must not, however, be regarded as implying that evil and sin are to escape all punishment in the Church: it only implies that we are to remember and strictly to observe the distinction between the sowing and the reaping time. But within the limits here indicated, it is our duty to correct all current mistakes, James v. 19; to refute every error and heresy, 1 Tim. iv. 1–6; and either to remove from the Church antichristian doctrine and practical offences,

with all who are chargeable therewith, or else to induce such persons to leave the Church by refusing to own and acknowledge them, Matt. xviii. 15; 1 Cor. v.; 2 John ver. 10.

But all these arrangements are only intended by way of discipline during the course of the development of the New Testament economy—in hope, not as a punitive economy of judgment. It is scarcely necessary to add, that they bear no reference whatever to the civil administration of justice (Rom. xiii. 4).

3. *Until the harvest.*—A final and complete separation shall certainly be made. But it requires the heavenly clearness, purity, calmness, and decidedness of angels properly to accomplish this process.—Then shall the righteous shine forth. This shining forth is brought about by the deliverance of the Church from the burden of its former connection with evil, by its complete redemption (Luke xxi. 28), and by the change and entire transformation now taking place in everything around,—thus combining at the same time inward blessedness with outward, glorious manifestation of spiritual life, in all its fulness and perfectness.

4. *The enemy that sowed them is the devil.*—This passage has rightly been adduced as one of the strongest proofs that Christ propounded the doctrine concerning the devil as of His own revelation, and not from accommodation to popular prejudices. For, 1. Our Lord speaks of the devil not in the parable, but in His explanation of its figurative meaning, which, of course, must be taken in its literal and proper sense; 2. He speaks of him not in presence of the people, but within the circle of His intimate disciples; 3. He refers to the devil as the personal founder and the centre of the kingdom of darkness, and as opposed to the person of the Son of man, the centre and founder of the kingdom of light. Other passages show that, on many occasions, Jesus of His own accord bore witness to this doctrine (comp. Matt. iv.; John viii. 44, etc. See the "Leben Jesu" ii. 1, p. 195).

5. The *furnace of fire* into which the wicked are to be cast at the manifestation of the new Æon, is probably intended as a counterpart to the fiery furnace to which, during the best period of the old Æon, the faithful had so often been consigned (Dan. iii.). If from the one furnace a hymn of praise and thanksgiving rose to heaven, from the other resounds the wailing of anguish and pain, and the gnashing of teeth in rage and malice; comp. Rev. ix. 2. The fiery torments which the righteous underwent afforded a view of heaven as in and among men; those which the wicked endure

bring out the inward hell existing in the bosom of humanity. Similarly the "outer darkness," where there shall be weeping and gnashing of teeth (viii. 12, etc.), forms an antithesis to the sacred darkness in which Jehovah dwelleth, Ex. xx. 21, amidst the praises of Israel, Ps. xxii. 4; and to the darkness of trials and sorrows which the Lord lightens up, Isa. lviii. 10. All these contrasts point to the fact, that it is the wicked who make hell what it is; "Leben Jesu" ii. 1, 37.* The *auto da fé's* of the Middle Ages were only a horrible caricature and anticipation of that fiery judgment.

6. *The grain of mustard-seed.*—The first two parables were intended (just as Mark iv. 26–29) to delineate the succession of events in the development of the kingdom of heaven; that of the grain of mustard-seed bears reference principally to its extension in space, not in time, while at the same time it depicts the conquering power of the Gospel. At first it seems as if the hostile principle had now wholly disappeared. The grain of mustard-seed—so small and despised in the outward appearance of Him who bore the form of a servant, or rather, in that of His disciples—shoots up, and the smallest of seeds grows into a high bush, so as even to resemble a tree. But in consequence of this very growth, the birds of the air mistake the bush for a tree, and seek to make a lodgment in its branches. This was verified in the ecclesiastical establishment which Constantine founded, in the mediæval Church, and indeed applies to the visible Church generally. Not only sweet songsters, but even birds of prey, seek to build their nests on this heavenly tree.

7. *The leaven.*—Heubner: "If the former parable presents the *extensive* power of Christianity, this exhibits its *intensive* force." See also the list furnished by that author (p. 199) of works on the effects of Christianity, and the works of writers on Apologetics, Missions, etc. The woman is an apt figure of the Church. Leaven, a substance *kindred* and yet quite opposed to meal,—having the power of transforming and preserving it, and of converting it into bread, thus representing the divine in its relation to, and influence upon, our natural life. One of the main points in the parable is the "hiding," or the mixing of the leaven in the three measures of meal. This refers to the great outward Church, in which the living Gospel seems, as it were, hidden and lost. It appears as if the Gospel were engulphed in the world; but under the regenerating power of Christianity it will at last be seen that the whole world shall be included in the Church. Here, then, the transformation of human nature, of society, of institutions, of customs, in

short, of the whole Cosmos—or the gradual "regeneration" (Matt. xix. 28)—forms the principal point in view. But this Christianization of the whole world is not incompatible with the development of Antichrist in the world, nor with the unbelief and the hardening of individual sinners. Nay, this very *dedication* of life *as a whole*, in consequence of which the Church will at last possess and claim everything, only becomes a judgment, unless it be made ours by personal regeneration, just as unbelief transforms the most glorious truths into the most awful and the most dangerous errors, 2 Thess. ii.

8. *That it might be fulfilled which was spoken by the prophet* (not as a verbal, but as a typical prophecy).—Asaph was a seer, and the Psalm here quoted was prophetic, tracing in a series of historical pictures the disobedience and the hardening of Israel, the divine judgments, and the subsequent compassion and mercy of God. This prophecy was fulfilled in the parables of Christ, so far as concerned both their form and their matter. In reference to their form, Christ unfolded in them all the mysteries of the kingdom of God; in reference to their matter, the first parables bear chiefly on the hardening of the people, while the subsequent parables exhibit His infinite and glorious compassion.

HOMILETICAL HINTS.

A. *Section*, Matt. xiii. 24–30, and interpretation of the passage in vers. 36–43.—The tares among the wheat in the field of Christ: 1. What is their character? (outwardly they resemble the wheat, but in reality they are quite different and opposed.) 2. How did they come among the wheat? (through the malice of the devil and the weakness of man.) 3. What are the dangers accruing from their presence? (they injure the wheat by robbing it of its beauty and strength; and, indirectly, through the imprudent zeal of the servants, they even endanger its existence.) 4. Still they are made to subserve a good purpose (teaching us to watch, to discern, to live, and to spare life, to wait in humility and patience). 5. They assuredly shall be separated in the day of harvest (judged by their own fruit, by the sentence of Christ, by the angels of heaven, by fire). —*And he went his way* (cowardice, malice, calculation).—How the seed of the evil one frequently assumes the *appearance* of human nature, and even of the divine life.—Mark! it is not the wheat among the tares, but the tares among the wheat (in answer to the charges of ancient and modern Novatianism against the Church).—An enemy hath done this.—*Impatience of the servants* in the kingdom

of God: 1. Its higher and nobler motives; 2. marks of its carnal and sinful origin.—Spurious zeal (fanaticism) the worst enemy we have to meet in the Church.—Satan accomplishes more by calling forth false zeal in the disciples, than even by sowing tares.—Has the Church of Christ always obeyed this injunction of the Master? —Let both grow together: 1. Absolutely and unconditionally; yet, 2. within how narrow limits!—How the tares and the wheat mutually protect each other till the time of harvest.—How the godly and the ungodly serve and assist each other in the kingdom of God. —A proper religious toleration, at the same time a proper discipline, in the spirit of the Gospel.—Let us seek to distinguish the visible and the invisible Church, but not to separate them upon earth.— The world is the field of Christ.—As the seed in our hearts, so are we.—Final judgment upon the offences in the kingdom of God, and the glorious manifestation of the Church of Christ.

Starcks.—Osiander: God spares the wicked for the sake of the godly who live among them.—*Chrysostomus:* Fortem diabolum facit nostra negligentia, non illius potentia.—When the watchmen sleep, the devil is awake, Acts xx. 29, 30; Nova Bibl. Tub.— *Quesnel:* Let faithful ministers be careful to point out the tares.— *Cramer:* The devil is the cause of all the evil in the world, John viii. 44.—It is not every kind of zeal for the glory of God which deserves commendation.—*Zeisius:* The good seed must not be neglected on account of the tares: one sincere and earnest Christian is worth far more in the sight of God than a thousand hypocrites and sinners.—It is impossible to transform the tares into wheat; but the grace of God may, through the earnest zeal of the disciples, convert the ungodly into humble followers of Jesus.—The ungodly despise Christians, but they are indebted to them for preservation and immunity from judgments, Gen. xviii. 26.—*Canstein:* If we would understand the mysteries of the kingdom of God, let us in retirement seek enlightenment from the Lord.—The Church is the husbandry of God.

Heubner (Liter. Not. pp. 191–196).—*The enemy goeth his way.* —How the evil one succeeds in craftily concealing his presence!— Along with the spread and extension of good, evil also increaseth. —*The will of the Master is,* Nay!—The longsuffering and patience of God puts them to shame, and worketh patience in them.—Here Christ bears witness to that divine toleration which He manifesteth in the government of His Church.—Reasons of this prohibition: 1. The servants might commit a mistake (confound the wheat with

the tares)—some may have the root of the thing in them; 2. they might root up the wheat along with the tares (since good and evil are often very closely intertwined); 3. the godly are to be tried; 4. the wicked may yet be saved.—They are bound in bundles: indicating their fellowship in misery.—The real and internal dignity of God's people does not yet appear.

Dräseke.—The enemy comes when people are asleep.—What a strange mixture in the kingdom of heaven!—*Bachmann:* The mixture of the godly and of sinners in the Church of Christ.—*Reinhard:* On the view which Christ Himself entertained of His kingdom upon earth.

B. *The grain of mustard-seed.*—The kingdom of heaven under the figure of a grain of mustard-seed: 1. The least of all seeds (poverty and humility of Christ; His apostles, publicans and fishermen; His message, reconciliation through a crucified and risen Saviour). 2. The greatest among herbs (the Church universal and a universal religion): *a.* The richest and best among herbs (the planting of the Lord); *b.* appearing to be a tree (so strong as to be able to bear even that worldly spirits should lodge in its branches).—Christianity, as reflecting both the humility and the majesty of its Founder (at first so small in its outward appearance, that men could scarcely seize it; then so large, as to comprehend all: thus, both in history and in the life of the individual Christian).—The contrast between the infinite smallness of the seed and the greatness of the herb, an evidence of the intensity of the principle of growth in the plant.—Christianity twice misunderstood and twice glorified: at first in its smallness, and then in its vast extent.—The commencement of all the works of God small in the eyes of the world: commencement of creation (the light), of humanity (the first pair), of the covenant-people (Isaac, the younger of the two brothers), of the Church (the confession of fishermen), of the new life (faith).—Contrast between the commencement of Christianity and that of the kingdoms of this world.

Starcke.—Marginal note of Luther: There is not anywhere a word more despised than the Gospel; yet there is none more powerful, since it justifies those who believe in it, which neither the law nor works could do.—This passage may be applied either to the Gospel or to the Church.—*Canstein:* This is the work and wisdom of God, that He makes something of things which are not, and mighty things of those which are weak, while He humbleth and abaseth the things which are high and great, 1 Cor. i. 26, 27.—

Zeisius: The weakest faith will grow and extend, and comprehend more than heaven and earth, even Christ Himself, with all that He is, and all that He hath, Eph. iii. 17; 1 Pet. v. 10.—*Majus*: No human power is able to obstruct or prevent the extension of the Church.—*Lisko*: Small the beginning, gradual the progress, but great and glorious the issue.—Nations shall flock into the Church of Christ, where they will find safety, salvation, peace, and true happiness.—*Heubner*: The great things of God have always had a small beginning (to outward appearance).—When commencing, in humble confidence on the Lord, what seemeth a small work, always remember that it may grow into a mighty blessing to those who are near, and to those who are afar off. This, indeed, is the proper way of triumphing: a small beginning and a mighty ending. The opposite is a lamentable failure.

C. *The leaven.*—Christianity the hidden power of regeneration both in the world and in the life of believers.—The Church under the figure of the woman hiding the leaven among the meal: 1. The woman; 2. the leaven; 3. the three measures of meal; 4. the hiding of the leaven among them; 5. the result.—The life from God in its progressive victory over the natural life of the world.—The more fully the leaven is hid, and the more completely it seems to have disappeared, the more rapidly and powerfully does it penetrate and leaven the whole mass.—The work of regeneration: 1. On what it depends (leaven stronger than meal); 2. its process (hidden, gradual, all-subduing); 3. the result (all the measures of meal leavened, the divine life penetrating everywhere and everything).—The regeneration of humanity does not necessarily imply that of every individual.—The higher society as a whole is elevated by Christianity, the lower may the individual sink.—The transformation of the heart must correspond to that of the world.

Starcke.—The eye of the Lord is not only upon important affairs of state, but also upon our common and humble employments.—*Hedinger*: Not only vices, but also good examples are infectious.—If the word of God is to appear in all its power and efficacy, it must be mixed with faith in the heart.

Lisko.—Man remains man, but he becomes partaker of the divine nature, 2 Pet. i. 3, 4; and hence an entirely changed being.—This power works invisibly, gradually, effectively, and irresistibly, until the whole nature of man, from its principle to its individual faculties, is penetrated, transformed, subdued, and assimilated, and until every foreign and ungodly element is expelled.—Indissoluble

communion between what is leavened and the leaven: between believers and Christ.—*Heubner:* The all-penetrating power of the Gospel and of its economy, especially of the blood of reconciliation in the death of Jesus.—Even avowed enemies of Christianity have been obliged partly to own the power of the Gospel.—Where the leaven of Christianity is awanting, the whole mass will become corrupt.—Each Christian should operate as leaven upon all around.

D. *Fulfilment of the prophecy* (vers. 34, 35).—Christ the revelation.—Christ the revealer of all secrets: 1. Of those of God; 2. of humanity; 3. of the history of the kingdom of God; 4. of the kingdom of heaven.—The parables of Christ revealed secrets of God.—Even the parabolic form used by Christ, partly for concealing the truth, became a new revelation.—*Starcke—Osiander:* Whenever we see natural things, let us elevate our minds to heavenly realities.—*Quesnel:* The mysteries which from all eternity had been hid in God, and which from the beginning of the world had been presented in types and prophecies, were at last revealed by Christ, and are more and more fulfilled in and by Him, Rom. xvi. 25.

3. *The Fifth, Sixth, and Seventh Parables, and Parabolical Close of this Section.* (Vers. 44–52.)

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it. 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51 Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. 52 Then said He unto them, Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

CRITICAL NOTES.

1. *Again, the kingdom of heaven is like unto treasure.*—Tischendorf, following Cod. B.D., etc., omits *πάλιν*. But this is rightly controverted by Meyer. The omission appears to have originated in a stylistic correction. But a consideration of the parables in

their connection will convince us that this particle is necessary. After a general introduction about the parables, the first of them is at once introduced in the form of a simple narrative. This parable is then succeeded by the following well-marked parallelism:—

1. ἄλλην παραβολήν, ver. 24.	1. πάλιν ὁμοία, ver. 44.
2. „ „ ver. 31.	2. „ „ ver. 45.
3. „ „ ver. 33.	3. „ „ ver. 47.

From the unmistakeable antithesis here indicated, we gather that the first three parables—introduced by an ἄλλος—are intended to exhibit the kingdom of heaven under a threefold aspect, being each time presented as more enlarged and universal in its character. And although the third parable bears more particularly upon the unseen efficacy of Christianity, this power is only hid in order afterwards to appear all the more gloriously in its absolute universality, when the entire mass shall have been leavened by the Gospel. It is at this point that the antithesis comes in. Most significantly it is introduced by πάλιν, which seems to point back to the seed hid in the ground, spoken of in the first parable. But a little ago Christianity had been presented in its universal extent, under the figure of a tree in whose branches the birds sought lodgment, and as humanity leavened by the Gospel. Now again the scene is changed, and Christianity is likened unto a treasure hid in a field—to a rare pearl which seems to have disappeared,—nay, even to a draught of fishes concealed in the depths of the sea.

2. *In a field.*—Meyer remarks in reference to the article: "In that particular field in which it lay concealed." But this were mere tautology. The article points out a contrast, showing that the treasure was left there, having no special owner. The circumstance that it lay hid in a field where it would not be looked for, implies that the finder might regard it as a treasure-trove. But there was still a defect about the title to this possession. Accordingly, the finder again hides the treasure, and purchaseth the field in which he had discovered it. Meyer quotes a similar instance from Bava Mezia, F. 28, 2, in which Rabbi Emi purchases a field where he had found a treasure "ut pleno jure thesaurum possideret, omnemque litium occasionem præcideret." *Paulus* rightly observes: "It would have been foreign to the purpose of this parable, and to the point of the comparison, if Jesus had entered on the question as to the absolute right and title to what was found." However, the parable partly turns upon the strict honesty of the

person finding the treasure, which is represented as a lost and unclaimed possession, lying where such a deposit would never be looked for. But as the field itself belonged to another proprietor, the person who found it selleth all that he hath in order to purchase the ground. Even in this view of the matter, however, it is not intended to discuss the absolute right of the case. The notions of right current on such a question, serve as a basis for presenting higher and spiritual relationships.

3. *For joy thereof.*—With Erasmus, Luther, Beza, etc., we read *αὐτοῦ* as the Genitive of the object.

4. *A merchantman.*—In this figure of the kingdom of heaven the merchantman and the goodly pearl must be regarded and treated as one. The kingdom of heaven is here exhibited as presenting the contrast of conscious aim, and of the glorious possession accorded to it.

5. *The good fishes.*—*Τὰ καλά* and *σαπρά*, here in the same sense as above, in chaps. vii. and xii. Not bad fishes only, but all kinds of unclean sea animals, had got into the net. That such animals are here referred to, and not merely fishes, appears from the contrast between *καλόν* and *σαπρόν*—clean or good, and unclean, wild, or whatever is devoted to destruction, whether in the vegetable or in the animal kingdom. To the same conclusion point the words, *ἐκ παντὸς γένους συναγαγούσῃ*. Bad fishes could scarcely be designated as forming a peculiar *γένος*. The Aorists in vers. 47 and 48 are used in the *narrative* sense, and not in that of indicating habit or custom.

6. *Things new and old.*—Olshausen, following many older commentators, applies the expression to the Law and the Gospel; Meyer, to things hitherto unknown, and to things already known and formerly propounded. The most obvious explanation is, the things of the new world under the figures of the old.

DOCTRINAL REFLECTIONS.

1. *The treasure in the field.*—The following points are clearly laid down in this parable: 1. The kingdom of heaven is represented as having once more become invisible in the visible Church, as hid like a treasure, erst concealed in a most unlikely place (in the midst of worldly things). 2. It appears as a treasure-trove, *i.e.*, as a gift of free grace, discovered by a person in a fortunate hour, though while he was engaged in digging. 3. True Christianity, when again discovered, a subject of great joy. 4. The surrender of all our posses-

sions (of works, of our own righteousness, of the world, and of self) in order to secure this treasure. We first become poor in order to be made rich by the possession of this treasure.—The only difficulty in the parable lies in the statement about buying the field. If "the field" refers to worldly, ecclesiastical establishments, the expression might mean that we were not to carry the treasure out of the visible Church, as if we were stealing it away; but that we should purchase the field in order to have a full title to the enjoyment of the possession hid in it. Accordingly, it would apply against Novatianism and every other kind of sectarianism. If the expression included also the mediæval Church, it would of course not imply that we were to become Papists, but that we were to make the Roman Catholic Church our own, in the sense of understanding and appropriating the symbolical garb under which the Gospel was presented,—in other words, that we were to convert all mediæval and legal symbols into evangelical truths and forms of life.

2. *The pearl of great price.*—The figure is now completely changed, and he who obtains the kingdom of heaven is no longer represented as merely (although still as) having made a happy discovery. We see him engaged in earnest search; he is consciously seeking, striving after goodly pearls,—in other words, the precious gifts of the Spirit. At the same time, what was formerly described as a treasure, is now characterized as a pearl of great price: it is presented in a concentrated form, as the *one* thing needful, bright and glorious in its appearance,—*i. e.*, the person of Christ, and life in Him, are now all and in all. Accordingly, all former possessions are readily surrendered. Not that everything great and good, which may formerly have been sought or attained, is to be cast away, but that it merges into this new possession and pearl of great price. The difficulty in this parable lies in the circumstance that the pearl of great price seems to have become matter of merchandise, and is discovered in a distant part. Probably the meaning of this is, that Christianity is now in the midst of the most active mental life and intercourse, and that the pearl of great price cannot be found without merchandise, *i. e.*, without spiritual intercourse, and moral and earnest aspiration. But when this pearl is discovered, it is made the inmost property of the soul, and our highest ornament: the merchant gives up his business, and has become a prince through his new possession.

3. *The net in the sea.*—The Church is now presented in her missionary capacity, as a net cast into the sea of nations. In

passing, we may here note, that Christianity alone combines the nations of the world, and converts them, so to speak, into one spiritual ocean. The net itself is, of course, only intended to enclose a draught, not to separate its contents. Accordingly, along with the good fishes, unclean sea animals, bad fishes, mud, etc., are brought to land. This exactly applies to the Church in her missionary capacity. Hence the process of separating judgment at the close, which forms the main point in this parable; while in that of the wheat and tares it was only introduced in order to supplement and explain the prohibition addressed by the Lord to His servants. From the circumstance that those to whom the process of separation is entrusted are said to sit down on the shore, and to gather out the good, we infer that "the day of judgment" will be a *season of judgment*, or an Æon, at the appearing of Christ.

The leading idea which pervades the three last parables is, that vital Christianity is concealed from common view. In the first parable it was represented as hid in a field which sparingly yielded earthly bread—or amid established ecclesiastical order; in the second, we discover it in the course of busy mercantile enterprises, or, as we have seen, in the midst of active mental interchange; while in the last parable it appears concealed by the waves and the depths of the sea of life. Similarly, the believer is represented, first, as cultivating a field not his own, or, as dependent, without possession of his own in the Church, and only able to acquire anything for himself in his private capacity (in consequence of his own researches and prayer); in the second parable he is described as a merchantman who has entered into active mental and spiritual intercourse, and in the last, under the figure of a fish in the sea, whose new nature and life are safely preserved amid the waves, the dangers, and the unclean animals of the deep. Lastly, we note, that while in the first parable Christianity was characterized as a treasure that had been hid, of undefined, unknown, yet of infinite value; and in the second, as the one pearl of great price; it is set before us in the third as a draught of good fishes—Christianity and Christians being here indissolubly connected and identified. In the first case, the acquisition of the treasure was a happy discovery, granted while the finder was earnestly engaged in the service of works; in the second, it was the highest aim of conscious endeavours; and in the third, it was the experience of the decisive final catastrophe, when Christians are to be separated from the things of the world, put into a clean vessel, and thus made to fulfil

their heavenly destiny. Hence also the judgment is in this instance exhibited in all its fulness. In the first parable its negative features were alluded to—the land yielded no fruit; in the second parable it was seen to descend upon the real authors and representatives of spiritual evil on the earth; while in the third, every kind of unclean animals are doomed to share the fiery judgment awarded to the wicked.

4. *The true scribe.*—The expression manifestly applies to Christian teachers, or else to genuine disciples who follow the example of the Lord. The true scribe must bring forth out of his treasure not only things old and dead, but also things new and living—the one along with the other; the new in the garb and in the light of the old, and the old in its fulfilment and development as the new.

HOMILETICAL HINTS.

The three parables in their connection: Christianity manifested in a threefold form, and again concealed in a threefold manner.—The Church spiritually invisible while visible in the world. Christianity the great revelation, and yet the great secret, to the end of the world, 1 Tim. iii. 16.

1. *The treasure in the field.*—True faith ever again like an unexpected discovery, even in the old Church.—The best possession we can find, a gift of free grace.—Every one must find and discover Christianity for himself.—Description of him who found the heavenly treasure of a free Gospel in the field of the Church. 1. *What he may have been:* one who had taken the field for a time, and was busily employed upon it (engaged in earnest endeavours after righteousness); or else a miner, who may have anticipated the possibility of some discovery; but certainly not an indolent person, engaged in digging for treasures. 2. *What he certainly was:* most faithful in his labours, and happy in his discovery; finding something for which he had not wrought, nor even sought.—In order to secure possession even of what we have found, without any merit of our own, we must be willing to sacrifice all; or, salvation, though entirely of free grace, implying the fullest self-surrender.

Starcke.—Marginal note of Luther: The hidden treasure is the Gospel, which bestows upon us all the riches of free grace, without any merit of our own. Hence also the joy when it is found, and which consists in a good and happy conscience, that cannot be obtained by works. This Gospel is likewise the pearl of great price. —*Hedinger:* Let us hazard everything—honour, possessions, and

life—for the sake of the Gospel, which so far surpasses everything else in value. What were temporal possessions without this treasure! comp. vi. 26.—If we lose Christ, then indeed all is lost; but if Christ be found, nothing can be said to be lost.—He who has Christ as his own is rich indeed, and may well rejoice.—*Lisko:* Learn to understand and know this mark of the kingdom of heaven. It always seemeth as if he possessed it who possesses it not, and again as if he possessed it not who really possesses it. The treasure is hid, etc.

Gerlach.—In order to be certain of our possession of the kingdom of heaven, let us first seek inward assurance of our part in it by faith, before we come forward openly, lest we lose everything. —Not, as if we could purchase or acquire for ourselves the kingdom of God.—Self-abnegation is always requisite. Only, it must be of free choice and willingly, not of constraint.—*Heubner:* The treasure is *lost.* 1. The natural man knoweth not its character or value; 2. the world does not care for it; 3. it can only be received by and in the heart.—Where is it concealed? The field: the visible Church, or else the world.—Comp. *Muslin,* Sermon iv. on Col. iii. 3, "Your life is hid with Christ in God" (although this text refers to a different subject).

2. *The pearl of great price.*—Without spiritual aspirations, Christian life is impossible.—Christianity the goal of all true aspirations of the soul.—If we have been awakened to true, inward aspirations, we shall not be satisfied with anything less than *goodly* pearls: 1. We shall seek genuine spiritual possessions; 2. such as are simple, most precious, and yet easily preserved; 3. which never lose their value.—Christianity under the figure of a merchantman: 1. The man and his calling (he takes pleasure in his business, and carries it on with enthusiasm, not as a hired labourer). 2. His object: to find goodly pearls. What he wishes to avoid—spurious pearls; what he scarcely dares anticipate—the pearl of great price. 3. His discovery: far surpassing his hopes. 4. His resolution: to give up his merchandise, and to retire, enjoying his new princely possession.—The goodly pearl: the person of Christ.—This pearl reflects both the waters of the world and the brightness of heaven.—On the dangers and the blessings connected with the rapid mental interchange of our times.—True disciples combine the gracious and free gift of life from above with earnest seeking and striving after heavenly blessings.—Who has discovered the goodly pearl? He that has found the Lord in His Gospel, that has found himself in the

election of grace, and that has found both heaven and earth, by finding and experiencing *the love of God.*

Starcke.—Quesnel: Merchants who go from one end of the earth to the other, and venture everything in search of worldly gain, may well put to shame many Christians who take so little trouble for the sake of the Lord, and of their own salvation.—*Osiander:* Men often at great cost buy pearls and jewels, which cannot save them from death; but the Gospel, etc.—*One thing is needful,* Luke x. 42.—*Zeisius:* Oh wise diligence! Oh blessed discovery!—To adorn the body with pearls, but to forget the pearl of great price, will bring to shame in the day of judgment.—*Lisko:* The transcendent value of the kingdom of heaven.—*Heubner:* In the first parable the discovery was, so to speak, a matter of good fortune, while in the present instance the merchant is busy searching for pearls.—Souls awakened.

3. *The net cast into the sea.*—The Church of Christ essentially missionary in its character.—The net encloses every species, both good and bad.—First they are gathered, and then separated.—For a season souls are at the same time in the sea and in the net: 1. In the sea, and yet in the net; 2. in the net, and yet in the sea.—The whole world drawn to the shore of eternity in the net of the Church.—Ultimately it is not the net, but the draught of fishes, which is of importance.—The kingdom of heaven at the end of the world: 1. The whole world *one* sea; 2. the entire Church *one* net; 3. the whole kingdom of heaven *one* draught of fishes.—The separation of the clean from the unclean: 1. It is not done precipitately (only when the net is full); 2. nor tumultuously (they sit down and gather); 3. but carefully (the good into vessels); and, 4. decisively (the bad are cast away); 5. universally.—Fiery judgments descending upon sinners.—The gnashing of teeth of the condemned shows that their wailing is not weeping.—Those who are finally cast away will never truly weep

Starcke.—Quesnel: In the net of the divine word souls are drawn from the depths of error and sin unto faith and blessedness.—The world as resembling a tempest-tossed sea, Isa. lvii. 20.—The fishermen are the ministers of the Gospel.—*Hedinger:* Bad fishes, or hypocrites, will be found even in the holiest assemblage.—Everybody wishes to appear pious, and none likes to be thought godless; but the day of judgment will disclose the true character of men.—The net is still in the sea.—*Heubner:* The kingdom of heaven here means the apostolic or ministerial office in the Church.

4. *The true scribe.*—Have ye understood all these things?—The parable about the parables.—The scribe instructed unto the kingdom of heaven.—The living treasury containing old, and ever sending forth new treasures.—Defects and dangers of common religious instruction: 1. It presents the old without the new; 2. or the new without the old; or, 3. fails to exhibit the proper relationship between them.—The ministerial office a constant "bringing forth:" 1. Presupposing a continual receiving from on high; as, 2. again manifesting itself by a right "bringing forth" (of wise, fresh, and rich instruction).—*Starcke:* Let teachers frequently examine their pupils.—The kingdom of heaven must form the central-point of all theological learning. Nov. Bibl. Tub.—*Majus:* Approved teachers are only trained in the school of Christ and of the Holy Ghost.—*Lisko:* The qualifications and the character of a true teacher.—*Gerlach:* Everything connected with the kingdom of heaven is at the same time *old* and *new.*—*Heubner:* Jesus the model for all preachers.—Love the secret of true popularity.—Rhetorical figures and worldly oratory is what careless hearers most admire.—Authentic definition here given of what constitutes a good divine. His inspirations are drawn from Scripture. He is instructed unto the kingdom of heaven (instructed how to extend it. All science and learning which do not tend to the furtherance of Christ's kingdom cannot be divine). His treasure: things new and old. (He learns from others, and draws from his own resources, finding in his meditation and spiritual experience things both new and old.)—On the danger of preaching oneself empty.

THIRD SECTION.

CHRIST MANIFESTS HIMSELF AS THE HIGH PRIEST IN HIS SUFFERINGS; BEING REJECTED—(A.) BY HIS OWN CITY NAZARETH.

CHAPTER XIII. 53–58.

53 And it came to pass, that when Jesus had finished these parables, He departed thence. 54 And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? 56 And His sisters, are they not all with us? Whence

then hath this man all these things? 57 And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And He did not many mighty works there because of their unbelief.

CRITICAL NOTES.

1. According to Schleiermacher and many others, the passage before us is identical with Luke iv. 16. But this view is controverted by Wieseler, Ewald, and Meyer. The opinion of Schleiermacher is, however, supported by the fact, that in both passages the people of Nazareth are described as putting the question, Is not this the carpenter's son, or the son of Joseph? and that in both cases the Saviour replies that a prophet is not without honour, etc. But the chronological arrangement seems to be rightly given by Luke, as his narrative fully accounts for the removal of Jesus to Capernaum. Matthew indeed furnishes different details as to the time and circumstances of this occurrence (vers. 53, 54). But we would suggest as probable, that the Lord may, after His controversy with the Pharisees, have retired for a time with His disciples into the mountains and to Nazareth. This may explain the introduction of this narrative. When recording the stay at Nazareth, Matthew, in his usual practical way, also relates some events which had formerly taken place there. At the same time, it will be observed that the Evangelist only states the great outlines of this conflict of Jesus with His fellow-citizens, without repeating the details connected with it.

2. *His own city.*—On the situation of Nazareth, and the meaning of the word, comp. ch. ii.

3. *Whence hath this man?—τούτῳ.* By way of contempt, as if they were inquiring what schools He had attended while in their city.

4. *The carpenter's son.*—The word *τέκτων* (artifex), faber lignarius in the widest sense (carpenter, wright, etc.).

5. *A prophet.*—A fact of experience—exculpatory in its general bearing, but condemnatory in its special application in this instance.

6. *He did not many mighty works.*—Mark: "He could there do no mighty works;" *i.e.*, He found them not prepared to receive, and therefore would not as He could not. The latter expression indicates not a want of power, but the moral limits which Himself imposed on the exercise of His power. However, it also implies that we are not to regard these displays of Christ's power as merely the manifestations of absolute might.

7. The brethren of Jesus.

Matt. xiii. 55. James, Joses, Simon, Judas (Mark vi. 3).
Mark xv. 40. James the Less, Joses, their mother Mary.
John xix. 25. (Mary the wife of Cleophas.)

The Apostles.

Matt. x. 3. James, the son of Alpheus or Cleophas.	Simon Zelotes.	Lebbeus (Thaddeus) or Judas, the brother of James. Luke vi. 16.
Acts i. 13. James, the son of Alpheus.	Simon Zelotes.	Judas, the brother of James.

From the above we conclude:

(1.) That three brethren of the Lord bore the names of James, Simon, and Judas;

That three Apostles also bore the names of James, Simon, and Judas:

(2.) That James, the brother of the Lord, had a brother called Joses;

That the Apostle James, the son of Alpheus, had a brother called Joses:

(3.) That the father of the Apostle James the Less bore the name of Alpheus;

That the father of Joses, the son of Mary, bore the name of Alpheus:

(4.) That the Apostle Judas had a brother called James;

That Judas, the brother of Jesus, had a brother called James:

(5.) That the wife of Cleophas was called Mary, and that she was the mother of James and Joses.

(6.) Hence that Cleophas was the father of James and Joses;

(7.) Besides, we have Simon, { of the Apostle James; of Judas, the brother of James. / Brother of the Lord; Brother of James (brother of the Lord); Apostle of the Lord.

Manifestly, then, the brothers of the Lord and the Apostles whom we have just named are identical. The relationship existing between them was probably as follows: Cleophas, or Alpheus, was a brother of Joseph, the foster-father of Jesus (Eusebius iii. 11).—(It is a mistake to suppose that Mary the wife of Cleophas was

the sister of the mother of the Lord.) Alpheus died early, and Joseph adopted his family; so that the cousins of Jesus became His adopted brothers, and in the eye of the law were treated as His brothers. Probably they were older than Jesus, and hence appear to have interfered on several occasions with His work. Although at an early period they were in the faith, some time elapsed before they attained to full obedience. Besides these sons, Alpheus seems also to have left daughters.

The idea that the Apostles James the Less and Judas were different from the brethren of the Lord, originated among the Judæo-Christian sect of the Ebionites. The Catholic Church, on the contrary, has always regarded them as identical (Hegesippus, Clement of Alexandria, Origen). For further particulars, comp. the different Encyclops.

DOCTRINAL REFLECTIONS.

1. In this narrative the Evangelist sets before us the circumstances under which the sufferings of our High Priest were introduced—by successive rejections of His person and claims. This in all probability induced him to relate in this connection that Christ was rejected even in His own city. But the historian drops a veil over the particulars and circumstances of His rejection. Nazareth adjoined Matthew's native city, and, perhaps, lay even within the district of his home.

2. On the fact that our Lord had no uterine brothers or sisters, comp. the Leben Jesu ii. 1, p. 139. To our mind, there seems nothing offensive in the idea, that Joseph and Mary lived on conjugal terms; but it appears to us inconceivable that the mother of Jesus should afterwards have given birth to other children. Besides, the brethren of the Lord are introduced as speaking and acting like persons who claim to have more enlarged experience than Jesus, or, as we infer, as His seniors.

HOMILETICAL HINTS.

The question: "Is not this the carpenter's son?" or prejudice.—How the people of Nazareth condemned themselves, while imagining that they judged Jesus.—How they unconsciously verified the exclamation of Nathanael: Can any good thing come out of Nazareth?—How every prejudice against Christianity contains the germ of its own condemnation. For, *a.* it evidences a want of proper faith, 1. in the power of God, 2. in humanity, 3. in the miracles of history,

4. in the deeper recesses of our own inner life; *b.* and yet even prejudice must confess that the wisdom and the works of Christ are most mysterious and inexplicable. Hence such persons readily have recourse to lying and hostile criticisms.—The offence of the people of Nazareth on account of the humble origin of the Lord, a picture of all other offences in Him. 1. An offence, *a.* in His terrestrial state and existence; *b.* in His human lowliness; *c.* in His brothers and sisters. 2. Yet an offence which will leave us self-condemned, since it implies an admission of His wisdom and of His deeds. 3. A most fatal offence, since unbelief deprives us of the blessings of Christ's wondrous works.—The saying of Christ, "A prophet is not without honour, save in his own country, and in his own house:" 1. as an extenuation; 2. as a reproof. —Jesus rejected by His own city.—The rejection of Jesus in Nazareth a prelude to His rejection by the people.—Nazareth, so poor, yet casting out the Lord of glory: 1. Nazareth in Galilee; 2. the land of Judea so poor; 3. the earth so poor.—The inmost characteristic of unbelief is, that it implies contempt of our own being and higher nature.—Whenever we read, that the Lord "*could not do,*" or else that He "*knew not,*" the circumstances connected with it show that it was not from weakness or ignorance, but that His infinite power and wisdom were controlled and limited by supreme love and faithfulness.—How the King gradually merged into the High Priest.

Starcke.—Canstein: Jesus is in truth the son of the carpenter; but of that Carpenter who made heaven and earth.—Ungrounded prejudices are too often obstacles in the way of faith, John vii. 40–42.—*Jerome:* naturale propemodum est cives civibus invidere. —Homines familiaria contemnere, peregrina exosculari et in admiratione ac pretio habere solent. Theophylact.—*Osiander:* Jesus can do what He willeth; but He only willeth to do great things on condition of our faith.—The Saviour is always ready to do great things for us; it is our own blame that we experience so little of His goodness and power.—*Gerlach:* Carnal men look at the outward appearance; and this state of mind repels them from the Son of God, appearing in the form of a servant.—*Heubner:* Jesus does not force His love or His blessings upon us.—Pride brings its own punishment. (Of this, history furnishes ample confirmation.)

B. CHRIST MANIFESTS HIMSELF AS THE HIGH PRIEST IN HIS SUFFERINGS; BEING REJECTED BY THE POLITICAL DESPOTISM OF HEROD, THE RULER OF GALILEE.

CHAPTER XIV. 1–33.

CONTENTS:—Jesus withdraws Himself from the court of Herod, who had just murdered John the Baptist. The priestly realm of the Lord in the wilderness among the poor of the people; or, the first miraculous feeding of the multitude. Priestly sway of the Lord amid the terrors of the night at sea.

1. *Retirement of the Lord from the vicinity of Herod Antipas.* (VERS. 1–13.)

1 At that time Herod the tetrarch heard of the fame of Jesus, 2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came and took up the body, and buried it, and went and told Jesus. 13. When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities.

CRITICAL NOTES.

1. *Chronological Arrangement.*—The offence which Christ had experienced in His own *city* is followed by another offence on the part of His *sovereign*. This may have been another practical reason why Matthew records in this connection what had taken place on a former occasion. The chronological succession of events appears from John vi. 1. After the return of Jesus from the festival of Purim, He passed over the Sea of Galilee, as it would seem near Tiberias. Evidently the feeding of the multitude, here re-

corded, was the first occasion of that kind; the circumstances are the same as in John—five loaves, two fishes, five thousand people, twelve baskets full of fragments;—the narrative being followed in both Gospels by an account of Christ's walking on the sea. On the other hand, Luke reports the return of the Apostles (Luke ix. 10), after having recorded that Herod had wished to see Jesus. Christ, however, withdraws with His disciples into the wilderness near Bethsaida (on the other side of the lake). There the miraculous feeding of the multitude took place. Mark records in the same manner and connection the motive for His passage across the sea, as also His feeding the multitude and walking on the waters. From all this we conclude, that this event took place at the time when Jesus again met His disciples in Galilee, on His return from the visit to Jerusalem, which closed with His last missionary journey through Galilee. On the other hand, Matthew, xi. 12, 13, represents the Saviour as again going about with His disciples.

2. *Herod Antipas* (Ἀντίπας = Ἀντίπατρος), the son of Herod the Great and of Malthace, a Samaritan. In his testament, Herod had appointed him tetrarch of Galilee and Peræa. Antipas entered into a secret contract of marriage with Herodias, the daughter of Aristobulus, his half-brother, and the wife of another half-brother, Herod Philippus; and in consequence repudiated his lawful wife, the daughter of Aretas, king of Arabia. Aretas declared war and conquered Herod; but was prevented by the Romans from following up his victory. From motives of ambition, Herodias persuaded her weak and indolent husband to repair to Rome, after the accession of Caligula, in order to secure for himself the title of king, which had been previously obtained by Herod Agrippa, the nephew of Antipater (Jos. Antiq. 18, 7, 1). But, on the accusation of Agrippa, Antipater was deposed by the Emperor, and banished to Lyons, where Herodias, his wife, followed him. He died in Spain, whither probably he was afterwards transported. From the first, Herod was a light-minded, unreliable, prodigal, and luxurious prince; hence also he proved superstitious and cunning (Luke xiii. 32; Mark viii. 15), and on certain occasions, either from folly or weakness, utterly heartless, cruel, and callous (see the history of the Passion). Jewish tradition likewise represents him in an unfavourable light. Herod Philippus, the son of a high priest's daughter, was disinherited by his father, and lived as a private citizen. He must not be confounded with Philip the tetrarch. According to Jerome (contra Rufin. iii. 42), Herodias

vented her fury even against the dead body of John the Baptist. The daughter of Herodias here spoken of was by the first marriage; her name was Salome (Jos. Antiq. 18, 5, 4). On the title τετράρχης, comp. *Bretschneider*, Lexicon. The term tetrarch, or ruler over a fourth part of the country, is here used in a general sense, and as equivalent to *ethnarch*. Properly speaking, Herod was a *triarch*. See ch. ii.

3. *At that time.*—The sovereign over the country of Jesus seems now to have heard of Him for the first time. *Grotius* suggests that Antipater had only returned from Rome; *Baronius*, that he had been engaged in war with Aretas. In our view of the matter, the tetrarch had been wholly absorbed by the pleasures and the follies of his court, until, as his conscience became aroused, he began to bestow more attention upon such events and tidings. However, it is probable that at the time when Jesus went through the various cities along the Sea of Galilee, Antipater had resided at Machærus, which was at some distance from the scene of the Saviour's preaching.

4. *Unto his servants*, or slaves, viz., his courtiers.—An Oriental mode of expression.

5. *This is John the Baptist.*—It has sometimes been argued that Herod was a Sadducee, partly on the ground of a mistaken combination of Mark viii. 15 with Matt. xvi. 6 (the expression in the one passage being "the leaven of Herod," in the other, "the leaven of the Sadducees"), and partly from the notion, now exploded, that the Sadducees had been libertines and immoral persons. But then the difficulty naturally arose, how he could in that case have believed in the resurrection of the dead. *Wetstein* suggests that an evil conscience had awakened in his breast doubts and fears on this subject; while *Meyer* infers from the passage that he had not been a Sadducee. Still more unsatisfactory is the explanation offered by *Grotius*, *Grätz*, *von Cöln*, and others, that Herod had referred to the *transmigration* of souls, as the monarch distinctly speaks of the resurrection of John. In general, we can scarcely bring ourselves to believe that Jews could have seriously entertained such a doctrine, although it has sometimes been imputed to the Pharisees. In our opinion, Herod was neither a Pharisee nor a Sadducee by conviction, although he was identified with the latter party, chiefly, perhaps, from tendencies shared by the whole of his family. In this view of the case, it is quite conceivable that he should have spoken under the influence of a conscience roused and quickened by superstitious fears, and that all the more readily, that

the people generally, and even the courtiers of Herod, seem at that time to have been speculating upon, and discussing the character and mission of Jesus. The rejection of the Pharisees must to a certain extent have counteracted the public testimony borne to Jesus. Hence some said that He was Elijah; others, that He was one of the old prophets, perhaps Jeremiah; while some broached the idea, that in Him John the Baptist was risen from the dead (Luke ix. 7). We may readily suppose that, in the circumstances, some of the flatterers at court, in their desire to quiet the fears of their prince, may have caught at this. Suffice it, Herod immediately took it up. It might serve various purposes. At any rate, it implied a kind of denial of the Messiahship of Jesus; besides, it would diminish his guilt, it would accord with his superstitious disposition, it would flatter his ambition to show himself competent on theological questions, and it would serve as apology for his desire to see Jesus, which to some might appear suspicious. Nay, he may even have given expression to these views in a semi-hypocritical manner, as "a fox," Luke xiii. 32. At all events, a theological curiosity like that of Herod, and such motives, could only repel the Lord Jesus.

6. *It is not lawful*, Lev. xviii. 16, xx. 21.—Josephus adds, that besides this motive for imprisoning John, Herod was also afraid lest John should excite a popular tumult (Antiq. 18, 5, 2). But this apprehension must have originated in the Baptist's denunciations of his adultery.

7. *Herod's birth-day;* or rather, the anniversary of his accession to the throne, his kingly birth: Ps. ii. 7; 1 Sam. xiii. 1. *Suicer*, Thesaurus i. p. 746; *Wieseler*, 293.—The *dativ. abs.* is probably intended to indicate that the feast was nearing its close; hence that the guests were intoxicated, and that the excitement of the scene offered the most favourable opportunity for accomplishing the satanic purpose of Herodias.

8. *Danced before them.*—The dance of Salome was, "without doubt, mimic, and probably voluptuous. Hor. Od. 3, 6, 21." The poor girl was on the mother's side a grandchild of Mariamne, the *Asmonean* princess. Her dancing was a crime not only against the Baptist, but also against Philip her own father. To engage in a profane dance, and that, as the text has it, ἐν τῷ μέσῳ—in the midst, referring probably not merely to the banqueting-hall, but to the circle of spectators which formed around her—was to forget even the decency and decorum of a Jewish maid.

9. *But she being prepared (wrought upon) by her mother.* Meyer: "προβιβασθεῖσα, induced, instigated, not (as in the authorized version) instructed." But, in our opinion, the verb includes the idea of instructing along with that of training and determining. In the present instance, not merely was moral resistance overcome, but, evidently, cunning and detailed instructions had been given. Every one of the expressions used by her points to the determination of taking Herod by surprise.

10. *And the king was sorry.*—This is not incompatible with ver. 5. Herodias had on former occasions sought to kill the Baptist. (Lachmann, following Cod. C. and others, reads ἐζήτει in Mark vi. 19.) But Herod (influenced by her) was merely willing, or inclined towards it (θέλων; the word θέλειν is frequently applied to inclination, where as yet there is no decision). Two opposite motives kept him in a state of indecision. On the one hand, he was urged on by the rancour of Herodias; while, on the other, he was kept back by fear of the people. Nor was his sorrow merely caused by a sudden call of conscience; he was startled by this terrible demand, made in so daring and ghastly a manner, which awakened him all at once from intoxication to full consciousness of the important political consequences of this act.

11. *For the oath's sake.*—An instance of sinful performance of an oath. But the remark about "them which sat with him at meat" is significant. Two elements besides his oath seem to have determined him—his princely honour, and the hatred of the court to the Baptist. In all this fashionable throng, no angel's voice was heard on behalf of John.

12. *And his head was brought in a charger.*—The narrative seems to imply that the head of the Baptist was brought while the feast still lasted. This circumstance, however, suggests the place where the banquet was held. If Herod had been at Tiberias, his usual residence, the messengers would have required two days to execute their commission. Fritzsche assumes that Herod was at the time actually at Tiberias, and concludes that the narrative must be incorrect in this particular. Following the opinion of Maldonatus, Grotius, and others, Meyer holds that the feast had taken place in Machærus itself. According to Hug and Wieseler, it was celebrated at Julias or Livias, another place of residence of Antipas, situate not far from Machærus, in the mountains on the eastern side of the Dead Sea. This view seems to us to have most in its favour. Not only was there a palace at Livias, but the narrative, more espe-

cially in Mark, conveys the impression that the messengers of Herod were despatched to some distance.

13. *And went and told Jesus.*—An evidence that the faith of the Baptist had been entirely re-established by his embassy to Jesus, and that it had also served to attach the disciples of John to the person of the Saviour—a bond further strengthened by the death of their master. However, some of John's disciples may have taken offence when Christ still persevered in His course of endurance and submission; and this may have driven them into the antagonism which afterwards issued in the formation of a separate sect. Comp. *Neander*, Ch. Hist. vol. i. The execution of the Baptist took place shortly before Easter, in the year 782 (John vi. 4). When in the summer of the year 781 Jesus returned from Judea to Galilee, John was at Ænon, near Salim, in the midst of his ministerial activity. But when, towards the month of Adar (about March) of the year 782, Christ journeyed to Jerusalem to attend the festival of Purim, John had been already for some time confined to prison. Accordingly, we infer that his imprisonment must have taken place during the autumn of the year 781, and that he was confined for fully half a year. Thus his active life was somewhat shorter than that of the Lord.

14. We have already noticed that the operations of Christ gradually extended from Judea to Galilee. The reverse was the case with those of the Baptist. Commencing his work in the wilderness of Judah, he gradually passed through the lower valley of the Jordan to Salim and Ænon, John iii. 23, and lastly to the court of Herod. And as the Lord met death at Jerusalem, so His forerunner at the court of the ruler of Galilee.

15. *When Jesus heard of this.*—Referring in the first instance to the tidings brought by the disciples of John. Besides, we must not overlook, as an additional motive for Christ's departure, the impression produced by these tidings upon the disciples. No doubt the Apostles, as well as the disciples of John, were deeply moved by the news of the Baptist's execution. The enthusiasm with which they had returned from their first mission had in great measure given place to depression. This seems to be implied in the language of Mark: "Come ye yourselves apart, and rest a while." Luke conveys the impression that Antipas was taking measures to bring about an interview with Jesus. This determined Christ immediately to leave the place where He then was—probably Tiberias, whither Antipas may in the interval have returned. The motives

of the Saviour were, moral abhorrence and distrust of Herod, and the necessity of restoring the disciples to a right state of feeling—the more so, that Judas was in his heart already forsaking the cause of the Gospel. On the eastern shore of the lake, and in the wilderness, He and they were safe under the mild sway of Philip, the only one of Herod's sons who deserved the name of a good prince. (See the article in the Encyclops.)

16. *Into a desert place apart.*—According to Luke ix. 10, in Gaulonitis, near the *eastern* Bethsaida. In the dominions of Philip, Jesus found a safe retreat, where His followers might recover their tone of mind, and prepare for going forth anew.

DOCTRINAL REFLECTIONS.

1. On three different occasions was the Lord repelled by the duplicity and utter want of all character in Herod. On the occasion just considered, this prince was anxious for an interview, partly from political motives, and partly from superstitious curiosity, in the hope of thereby assuaging the voice of conscience. Again, shortly before the Saviour for the last time left Galilee, Herod conveyed to Him by a third party a threat, for the purpose of inducing Him immediately to quit his territory (Luke xiii. 31). Lastly, on the day of Christ's final sufferings we mark the same bold and carnal intrusiveness, inducing him to ask for signs and miracles—demands which the Saviour met with unbroken silence, Luke xxiii. 8. Thus Antipas may be designated as the representative of that class with whom the Saviour enters upon no terms,—whom He avoids when they flatter, rebukes when they threaten, and at last punishes by complete silence. Again, we may learn from the case of Antipas, the sad upshot of a *disposition to be interested in, and patronizingly to condescend to, the Gospel*, which characterizes the relation of so many superstitious worldlings towards that which is holy.

2. Herod seems to have been inclined to bestow on the Lord the vacant place of honour formerly occupied by John at his court (comp. Mark vi. 20). But Christ treats the execution of the prophet as aimed against Himself. And so it really was. After all, every true martyrdom is the martyrdom of Christ in the world.

3. Besides the two elements already adverted to—the Lord's independence of all worldly pomp and His wisdom—we may also notice in this history both the faithfulness of John's disciples, and the earnestness of the poor people who followed Him on foot out of all their cities.

4. It is a strange fact, that the marriage offences in the families of princes during the Middle Ages appear to have been partly an heirloom of the Crusades, and thus to point back to the Arabs and to Hagar. The Idumeans were a race kindred to the Arabs. The history of the family of Herod is full of such offences. Nor can we fail to perceive the increased importance attaching to such sins in the case of princes, though, in general, the family must ever be regarded as the root of the state.

HOMILETICAL HINTS.

How the great of this world stand affected towards the message concerning the works of Jesus: 1. It is late of reaching them; 2. it is ill understood; 3. it is wrongly interpreted.—Herod Antipas the figure of a weak despotism, as Herod the Great was of a strong tyranny. 1. Wherein they agree: In their contempt of men, selfishness, want of feeling, cunning, and affectation of intellectual and spiritual aspirations. 2. Wherein they differ: In the case of strong despots, pride and cruelty are foremost, and voluptuousness only secondary; while the reverse is the case with weak tyrants.—How a Herod seeks to appease his conscience: 1. By superstition; 2. by theological pretensions; 3. by an affectation of interest in spiritual achievements.—How superstition and the service of sin support and minister to each other.—Sketch of a demoralized court: 1. Hypocritical religiosity; 2. dissolute manners; 3. a poor statecraft; 4. luxurious festivities; 5. bloody donations and payments.—Sad portraiture of the world and its pomp: 1. Its religion and its theology; 2. its pretended liberty and its love; 3. its works and its feasts; 4. its interest in the Beautiful and its art; 5. its oaths and its scrupulous honour.—Bloody marriages connected with the history of martyrs (Ahab, Herod, etc.).—The feast of Herod viewed in the light of his reign.—The festivities of worldliness.—The character of Herod.—Herodias.—The courtiers.—The flattery of the great of this great world.—How the tempter watches for the moment of our intoxication.—Cordial agreement between the wicked both at the beheading of John and at the crucifixion of Christ.—The sorrow of Herod, and the fear of Pilate.—How they both thought themselves excused.—Salome; or, awful lessons given by a mother.—Art in the service of sin.—The oath of Herod; or, how he wishes to be conscientious in his own way.—The courage and faithfulness of John the Baptist.—Becoming, modest, and yet firm and faithful manner, in which the Baptist reproved the sin of Herod.—

Faithful unto the end.—Different estimate attaching to the blood of prophets: 1. In the sight of the wicked, and of their blind instruments; 2. of vain people; 3. of faithful disciples; 4. of the Lord Himself.—Bloody presents of tyrants and of enemies of the truth.—How the sufferings of the saints often serve to efface both their disappointments and their weaknesses.—How the Lord applied as to Himself the death of John.—How in reality it was Christ's death which was encompassed.—Christ suffering in His martyrs.—How moral abhorrence drives the Lord across the wide sea, and far into the wilderness.—Conduct of Jesus towards Antipas.—The decease of John a prelude to that of Christ.—Comparison between the end of John and that of Christ: 1. The one long confined, the other suddenly carried away; 2. in the one case, the secrecy of the prison; in the other, the concourse of the people at Golgotha; 3. the one beheaded, the other crucified, etc.—Blessing of good princes in whose territories believers have often found a refuge.—Safe retreats which the Lord in ancient and in modern times has prepared for His own.—The servants of the Lord recovering themselves in retirement.

Starcke.—Courts are generally the paradise of foxes and of flatterers.—*Hedinger:* Many an honest man has paid with his fortune and success, if not with his life, for the dancing, the flattery, or the calumnies of an harlot.—A sedate and devout Christian will leave dancing to goats, calves, and children, and order his steps according to the word of God and not the directions of the dancing-master.—Thus incest, adultery, and unlawful divorce were combined in this instance.—*Hedinger:* Persecution, reproach, and death are like daily bread to faithful preachers.—Great lords may issue their injunctions, but they cannot annul one of God's commandments.—The servants of the Lord must bear testimony to the truth, whatever may befall them in consequence.—*J. Hall:* Courage and impartiality—two very necessary qualities in a preacher.—*Zeisius:* There is nothing in which courts are more deficient than in preachers of the truth.—*Osiander:* The noble and the mighty too frequently imagine that they are at liberty to do anything they please, just as if there were no God in heaven.—What folly to be afraid of man and of the devil and not to fear God!—In the godless, one affection often restrains another; so that it is nature, not grace, which restrains them from many a sin.—A thoughtless oath.—Contradiction: To swear by the name of God in the midst of sinful festivities.—Thoughtless and daring promises.—Curse of parents who

encourage their children to sin.—*Canstein:* There is nothing so bad or so devilish which an adulterous and shameless woman would not undertake and perform, Prov. xxiii. 27, 28.—It is the way of the wicked to prefer their own honour to that of God.—*Hall:* It is more difficult to arrest sin in its progress than to avoid its commencement.—*Zeisius:* The death of God's people is precious in His sight, however grievous the torments which men may inflict on them.—Abel the first just one under the Old, John under the New, Testament.—The birth-day of Herod to full shame, that of John to full glory.—*Majus:* In general, harlots are not afraid of shedding blood.—*Osiander:* The splendid banquets of the wicked have often a very sorrowful termination.—True disciples and hearers will reverence a faithful teacher even after his death.—*Zeisius:* Let the bodies of the saints be honourably committed to the grave: they are the temples of the Holy Ghost.—*Quesnel:* Let us open our hearts to Christ.—It is an alleviation of our misery to be able to communicate it to friends.—It is an act of friendship to warn another of his danger.

Heubner (remarks and anecdotes on the connection between unbelief and superstition, p. 205; instances of a bad conscience, p. 206; examples of bold reproof from the pulpit, p. 207).—Courtiers have enough to do to discuss their worldly affairs. But when the kingdom of heaven spreads among the people, the great of this world take notice of it, if it were only on account of the political influence which it may exert.—Frequently, however, the world takes notice of what passes in the kingdom of heaven from hostility to it, or in order to mock.—The coarser unbelief, the nearer to superstition.—How did Herod come to think of John?—An uneasy conscience.—An evil conscience sees terrors everywhere.—*A Jezebel could not be wanting in the history of the second Elijah.*—Fear of the people often acts as a curb upon despotism.—The fear of God delivers from that of man.—Worldly festivities often become the occasion of iniquitous deeds.—Danger, when mothers try to show off their children.—Sinful promises can never be binding.—False ambition.—Tyrants are themselves under the most abject tyranny.—The head of a prophet a spectacle to gazé on (similarly, the body of Coligny was exposed during the massacre of St Bartholomew, and his head sent to Rome).

2. *The First Miraculous Feeding.* (VERS. 14–21.)

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick. 15 And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them, They need not depart; give ye them to eat. 17 And they say unto Him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to Me. 19 And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, besides women and children.

CRITICAL NOTES.

1. *And when Jesus went forth.*—*Ἐξελθών.* According to Matthew, Mark, and Luke, Christ had gone *εἰς ἔρημον τόπον κατ' ἰδίαν*; according to John, also *εἰς τὸ ὄρος*. He now went forth upon the ground covered by the multitudes who had followed Him; and, moved with compassion, His first occupation was again to heal their sick.

2. *And when it was evening.*—*Ὀψίας.* "This refers to the *first evening*, which lasted from the ninth to the twelfth hour; while ver. 23 refers to the second evening, which commenced at the twelfth hour. See the word עֶרֶב in *Gesen.* Lex." Meyer.

3. *The hour is now past* (in our authorized version, *the time*).—*Fritzsche* and *Käuffer*: tempus opportunum sc. disserendi et sanandi.—*De Wette, Meyer*: The day-time. In our view, it rather refers to the hour of the evening meal.—De Wette and Meyer have erroneously supposed that the account of this event, as recorded by John, where Jesus Himself is represented as introducing the question as to the bread, is incompatible with the narrative in the other Gospels. But as John evidently intended to relate merely the fact of the miraculous feeding, we must not press his words as if he meant that the Saviour had put this question when first beholding the people. According to the account in John, it was a lad who had the five loaves and the two fishes.

4. *To sit down on the grass.*—In Palestine, spring commences in the middle of February. If, therefore, the festival of Purim oc-

curred that year on the 19th of March, the miraculous feeding must have taken place in the second half of March, or during the middle of spring.

5. *Took the five loaves.*—Baked according to Jewish fashion; bread-cakes, the shape of a plate.

6. *He blessed.*—Literally, He gave praise, εὐλόγησε. John expresses it: εὐχαριστήσας. Luke uses the terms εὐλόγησεν αὐτούς, indicating the consecration of the bread, as in the Eucharist, 1 Cor. x. 16. "According to Jewish custom, at the commencement of every meal the head of the house gave thanks while he broke bread. This prayer was called 'a blessing.'" According to Mark, the disciples distributed the bread among the people, who were arranged in ranks, Mark vi. 40.

7. *Of the fragments.*—Broken pieces, not crumbs.

8. *Twelve travelling baskets full, κόφινοι.*—The number twelve seems to refer to that of the Apostles, although it by no means implies that the baskets belonged to them. The Apostles gathered these fragments, when each brought his basket full. At the second miraculous feeding the seven baskets are called σπυρίδες, the term employed for the round plaited baskets commonly used for bread and for fishes. "The narrative clearly conveys the fact, that more fragments were left than would have constituted the five loaves. Paulus attempts to paraphrase the language of the text: '*they took there* twelve baskets full.' Of course, that would destroy the miraculous character of the event. But this clumsy device may now be regarded as only a historical curiosity."—*De Wette.*

9. *And they that had eaten.*—As the feast of Passover was at hand, the people had already collected in larger numbers.

10. Compare the miraculous feeding related in ch. xv. 32. The critical conjecture of Schleiermacher, Strauss, and others, that the first and the second miraculous feeding were, in reality, two different and incorrect narratives of one and the same event, is evidently untenable. Irrespective of the confusion which is presumed to exist in the account of the Evangelists, even a slight consideration of the differences in point of time and circumstances will convince us of its utter groundlessness. The provision, the number of the people, and the fragments left on each occasion, were entirely dissimilar. Besides, in the first instance, the miracle was wrought on the evening of the first day; in the second, after the people had remained for three days with the Saviour. Lastly, there is an equal difference between the events which preceded and succeeded each of these

miracles. In the one instance, Jesus had passed over from the western shore, and the feeding of the multitude was succeeded by His walking on the sea. In the other instance, Jesus had arrived at the eastern shore, after His journey through the Phœnician territory and the district around the sources of the Jordan, while the miracle was succeeded by His last conflict with the Pharisees and Sadducees of Galilee. Again, the people which were fed on each occasion were, as might readily be supposed, those who had just listened to His teaching, and who followed Him from the places which He had visited. Accordingly, on the first occasion they were chiefly gathered from the cities along the western shore of the lake; while, on the second, they assembled from the mountains on the eastern side. Lastly, as the place where the miracle took place was different, so the time also,—the first occurring in spring, and the second a considerable time after Easter, or in summer.

11. *The miracle itself.*—Different theories on the subject have been current. 1. It has been attempted to explain it away: *a.* by *exegetical devices*, or attempts to represent it as a natural event. Thus Paulus suggests that those who sat down at this meal were induced by the example of Christ to give up their provisions, etc. Similarly, Gfrörer, Ammon, etc. *b. On the mythical theory;* it being supposed that it was an imitation of Old Testament models (Ex. xvi.; 1 Kings xvii. 8–16; 2 Kings iv. 1, 42), with the view of meeting the popular notions concerning the Messiah (Strauss). *c.* By viewing it *symbolically.* This may be characterized as a combination of the theory of Paulus with that of Strauss. It is supposed that, with special reference to certain analogous passages, a natural event had assumed in the mind of the Church a symbolical bearing; the truth thus conveyed being simply, that Jesus had broken the bread of life, or the bread of Christian fellowship (De Wette). *d.* By regarding it as a parable (*i. e.*, as mythical, so far as its form is concerned); the narrative being supposed to have arisen from what was originally intended as a parable (Weisse).—2. The miracle has been fully admitted, when it has been viewed,—*a.* simply as the result of omnipotence, no attempt being made to account for it either in a mental or moral sense; nay, these intermediate links of connection being intentionally ignored. *b.* An attempt has been made to account for the manner in which the miracle was brought about by what Olshausen calls a quickening of the natural process—an explanation which we frankly confess our inability to understand. *c.* A sort of mystical explanation has been hazarded, that Christ had

effected the increase of the provision τῷ λόγῳ καὶ τῇ εὐλογίᾳ (Origen, Meyer). But this scarcely advances our knowledge. Everybody admits the general statement; the difficulty being, what we are to understand by the expression εὐλόγησεν αὐτούς in Luke. *d.* We regard it *as a concrete and moral manifestation of the power of Christ.* This miraculous feeding may be viewed as a parallel to the miraculous production of wine at the marriage in Cana, and both as fore shadowing the Eucharist. In His capacity as glorified Redeemer, Christ is here working and acting upon His creatures, quickening, so to speak, and infinitely enlarging the qualities inherent in bread; while, at the same time, He awakens a corresponding disposition in those who sit down to partake of the meal. It is a heavenly meal where hearts and minds as well as bodies are fed, and where the inner man is not dead, or standing without, like a beggar, but where, *for the time,* all are treated as members of Jesus in the house of the Lord. Viewed in this light, the increase of quantity is just the blessing of God the Son, as Creator of the kingdom of bliss and of love. This explanation, we venture to say, has not yet been sufficiently appreciated. However, it must not be regarded as implying that the result produced was merely moral and religious. As in the production of the wine, power went forth from the Logos, by which earthly water was converted into heavenly wine—real wine, though not of earthly vintage; so, in the present case also, power went out from Him which increased the natural quality of the bread—enlarged it—just as, to some extent, the leaven does. Even the operation of leaven shows that bread is thus capable of having its powers increased.[1] Something of this kind seems to have been present to the mind of Olshausen, who also aptly remarks, that throughout the Gospel history we never read of any purely creative work on the part of the Saviour. Just as nature forms a new creation from the seed, so Christ transforms water into wine, or increases the five loaves; but without some substratum He creates neither wine nor bread. In thinking of similar miracles under the Old Testament, we specially recall to mind the provision of manna

[1] As, indeed, God's creatures should not be viewed as dead abstractions, but as possessing living powers and principles, on which the Creator may breathe, giving them new, or rather enlarged capacities; thus working what to the carnal onlooker may seem a miracle, in the sense of being an interference with the course of nature, while the deeper thinker, or the devout believer, sees in it only a *higher order of nature,* the setting free of qualities and powers, bound down by sin, through the operation of an ever-present, almighty, and all-gracious Sovereign.—THE TRANSLATOR.

and of quails; while we regard as a parallel case what is recorded of Elijah in 1 Kings xix. 8: "And he rose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

DOCTRINAL REFLECTIONS.

1. The holy feast spread in the wilderness for the upbuilding of the spiritual Israel is evidently intended as a contrast to the bloody festivities enacted in the palace of Herod, which may be said to have accelerated the ruin of the nation. Here, the curse of sin destroys the enjoyment of the choicest gifts, and the guests at the rich banqueting table are still thirsting for the blood of the prophet. There, Heaven's blessing converts a few barley loaves and fishes into a spiritual feast. Thus the holy wilderness-realm of Christ rises in all its beauty and majesty by the side of the crumbling kingdom of the old world, sinking through moral decay. Israel in the wilderness, fed by the manna, may be regarded as the Old Testament type of this history;—as its counterpart, David in the wilderness and in the cave of Adullam, when all who were distressed gathered around him. There is the same contrast, as here, between Saul the persecuting tyrant, and David the anointed of the Lord,—only the excellency, as always, is of the New Dispensation; for if David had to ask the shew-bread from others, Christ gives it to all the people around Him. Nor are similar instances in the history of Christ's people awanting. Severinus, Columbanus, and others, remind us of the miraculous provision; while the Waldenses, the Hussites, the Huguenots, and other of God's persecuted people, have often partaken of such miraculous food. Nor let us forget that since so large a portion of the gifts of earth is devoted to selfishness, luxury, and sin, it is the more incumbent on God's people to devote the remainder to the Lord, in order that, by the blessing of Christ, it may be converted into the miraculous provision of the kingdom of love. Thus is it at all times true, that Jesus, while poor Himself, feeds the hungering people of rich Herod.

2. Dogmatic writers have pointed out the heresy of *Patripassianism*—to which we would add a warning against what we might call *Patrimessianism*, in reference to the miracles of Christ. The distinction between the economy of the Father and of the Son must ever be kept in mind: creation being ascribed to the Father, and redemption—which, however, also includes transformation—to the Son. Hence it is a confusion of these economies to represent

as strictly creative acts what really are manifestations of this transforming power. Besides, we must not forget that when the Church repudiated Monophysite views in reference to the person of Christ, the same principle also applies to the manifestation and the economy of the Son. Hence we must always view Him as the God-man, and all His working as theanthropic, being the Creator, in a moral and religious sense, who above all influences the heart, and who, by and with the heart, transforms all old things into new. Under His word the withered hand moves and extends, along with the withered heart. Perhaps the idea, *that a ban of miscarriage and of barrenness rests on our earthly bread, which Christ removed by this miracle, showing the positive fulness which it contains when His blessing descends upon it*, may, in some measure, help us to understand the grand mystery which awaits us at the final transformation of this world (the transformation of what is mortal at the end of the world, the renovation of the earth, the setting free of its fulness, and the restoration of the tree of life).

HOMILETICAL HINTS.

The tidings of the death of the Baptist an indication to the Lord to prepare in retirement.—Infinite riches of Christ even when a fugitive.—The wickedness of Herod could not embitter the heart of Christ.—Despite the opposition of the great of this world, the people were drawn after Him.—How the Lord still rewards with His miracles the confidence that leadeth after Him into the wilderness.—The Lord, who withdrew into the wilderness from the intrusiveness and presumption of the great, is drawn out again by the confidence of the poor and the needy who look up to Him for help.—The compassion of the Lord ever new, and ever assuming new forms.—How the disciples closed the day's work, and how the Master closed it.—The old and the new time as represented by these two sayings: "Send the multitude away," and, "Give ye them to eat."—It is not necessary for them to go away.—It is not necessary to go away from Jesus for anything.—The feast of Herod and the feast of Christ (the former at first a meal of pleasure, then of guilt, and lastly of anxiety and of sorrow; the latter at first a meal of necessity, then of the Spirit, and at last of heavenly transport).—The wilderness-realm of Christ found in love a figure of His heavenly kingdom.—The Lord gives everything in His kingdom without price: 1. Healing; 2. teaching; 3. provision.—The grace before the meal, and its effects.—How those around the Lord enter

into spiritual fellowship with Him by faith: 1. The Apostles, by inviting to the meal; 2. the people, by gathering around Him.—The miraculous feeding at meeting, and that at parting.—Trust entirely to the blessing of Christ.—Throw open the secret springs of blessing.—Gather the fragments; or, the superabundance of the kingdom of heaven is always combined with the greatest carefulness of its resources.—How the Lord of glory watcheth over His gifts and husbandeth them: 1. In nature (life from death); 2. in grace (Christ made poor); 3. in glory (everything converted into good).—How the Lord converts the wilderness from a dwelling-place of evil spirits into a well-spring for the kingdom of heaven: 1. In a literal sense; 2. in a figurative sense.

Starcke.—Quesnel: The further Christ appears to remove from us, the more closely should we endeavour to follow Him.—Jesus has never been idle, but has always wrought with His Father, John v. 17; 2 Thess. iii. 8.—It is often unseasonable to listen to the dictates of reason, when we should rather think of the goodness and the omnipotence of God.—Still it is right to use all ordinary and prudent means, since God always honours their employment.—*Hedinger:* Christ can create bread even in the wilderness, Ps. lxxviii. 19.—It matters not with the Lord whether the provision be great or small, Ps. cvii. 36.—It is the Lord who addeth the blessing.—We should bring back to the Lord the bread which we have got from His hand, in order that He may bless it.—Let us not think of the smallness of our provision, but rather of the blessing of God.—*Cramer:* Why weepest thou? the Lord reigneth, Ps. cxlv. 15.—Let us not preserve anything from covetousness, but for future use.—To bestow alms on the needy will never make us poorer.—God can nourish those who have many children quite as readily as those who have none.

Gerlach.—Meat is sanctified by the word of God and prayer, 1 Tim. iv. 5.—Hence the wicked first defile and corrupt the meat, and then, by the meat, themselves.—Those who are desirous of witnessing this glorious miracle must be willing to be content with barley loaves and dry fishes.—*Heubner:* Christ never continued late meetings with a large multitude. His example may therefore be rightly quoted in reference to protracted conventicles (still, a Christian church can scarcely be placed on the same level with this multitude, comp. Acts xxvii.).—Jesus as the Head of a house.—Grace before meat enjoined by the example of Christ.—Similarly, carefulness, preservation, order, and arrangement taught by His

example.—The daily miracle of the feeding of the millions who people our earth.

3. *Gracious Walking of Jesus on the Sea.* (VERS. 22–33.)

22 And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. 23 And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid. 28 And Peter answered Him, and said, Lord, if it be Thou, bid me come unto Thee on the water. 29 And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God.

CRITICAL NOTES.

1. *Connection.*—The same order as that of the narrative before us is observed in the Gospels of Mark and John. Luke wholly omits the event.

2. *Straightway Jesus constrained His disciples; εὐθέως ἠνάγκασε.*—The miraculous feeding had made the strongest impression on the minds of the people, who now wished to make Christ their king, *i.e.*, to proclaim Him Messiah, John vi. 15. On this, as on other occasions, Jesus had considerable difficulty in withdrawing Himself from the multitude, which, according to John, followed Him to the western shore.—From the circumstance that Jesus sent His disciples away, we infer that they had sympathised with the enthusiasm of the people. In proportion as they had at first been encouraged by the success of their apostolic mission, must have been their depression when the tidings of John's martyrdom arrived (Mark vi. 30, 31; Luke ix. 10). This sudden revulsion of feeling rendered them all the more susceptible to impressions such as those evoked by the scene which they had just witnessed. In all likelihood, the proposal to make Jesus king was intended in contrast to the crime of Herod, and was hence all the more dangerous. The

Lord tarried behind in order to withdraw Himself the more easily from the people after He had calmed them. Upon a lonely, quiet mountain-top would He offer His sacrifice on that notable and glorious day.

3. *To go before Him.*—With Lightfoot and Wieseler, we view the event as follows:—The disciples were not to pass over directly, but only to go before Him along the coast, and to take Him up at the place appointed (*πρὸς Βηθσαϊδάν*, which Wieseler understands as referring to the eastern Bethsaida, above the mouth of the Jordan). When Jesus had dismissed the people and ascended the mountain, the ship was already a prey to the wind and waves, and driven, contrary to the will of the disciples, into the middle of the sea. (The expression *βασανιζόμενον* implies that the ship was helpless.) During three watches, or till about three o'clock in the morning, the disciples had vainly endeavoured to bring the ship back to the eastern coast, in order to meet the Master near Bethsaida. They were only driven farther westward; and when the Saviour finally came into the ship, they were already quite close to the western shore. While thus labouring till completely exhausted, the Lord Jesus awaited them on the eastern shore. It was under these distressing circumstances that He felt impelled to manifest His miraculous power, in an entirely new manner. Compassion for those who toiled on the sea, and a sense of exaltation over the rebellious creature which separated Him from His disciples, determined Him to go forth upon the sea. In this view of the matter, this miracle is as full of meaning and importance as any other of the many displays of His compassion and love. According to the common view, which is adopted even by Meyer, the Lord had commanded the disciples to pass over before Him; but their passage was much retarded by contrary winds, when He, walking on the sea, overtook them, and calmed the storm. Against this idea we have to urge the following considerations: 1. If the above view were correct, we should have expected that the disciples would have asked the Master how He intended to pass over. No other ship than theirs was in waiting (John vi.); nor would it have been possible to have contemplated the long road by land, more especially as the Evangelist speaks of *προάγειν*, which implies a short passage, until He had dismissed the people. Least of all would the disciples expect that Christ would walk over the sea, else they could not afterwards have been afraid and regarded Him as a spirit. 2. If it had been intended that the disciples should have directly passed

over, and not have met the Lord on the eastern shore, the journey by which they so soon reached the middle of the sea would have been extremely rapid, and the statement about contrary winds would appear unaccountable. 3. As the disciples were close by the western shore when the Lord came up to them, the miracle which He performed would have been entirely useless if they had hitherto followed their intended destination. On the other hand, we urge in favour of our own interpretation: 1. The terms *προάγειν, ἕως*,—implying that He intended to join them very shortly. The expression *εἰς τὸ πέραν* must be explained as meaning, "in the direction of" or "towards the other side," or else "with a view to passing to the other side." 2. If, as John states, Capernaum was their ultimate destination, the obvious interpretation of *πρὸς Βηθσαϊδάν* would be that it referred to the eastern Bethsaida, not far from the mouth of the Jordan, and that the disciples were to sail along the coast, and there to meet the Lord. 3. Under such circumstances, it would indeed be contrary to their will when they found themselves in the evening in the midst of the sea. The ship had been driven out by a contrary wind, and all their efforts at rowing proved insufficient to counteract its effects. The ship was *βασανιζόμενον*. 4. According to the account in John, they were close by the western shore when the Saviour joined them, and the wind was still strong. Had it been a westerly wind their difficulties would by that time have been almost overcome, and thus help arrived too late. But here the objection may be urged, that, according to the narrative of Matthew and Mark, the wind was allayed when Jesus entered the ship. It might be argued that the wind, which was contrary to them while they sought to reach the eastern shore, would now be propitious, when, after having received Jesus into the ship, they would steer for the western shore. But a glance at the map will remove this difficulty. From any point on the eastern shore the disciples would require to steer northwards in order to reach Julias. A strong north-easterly wind had driven them in an opposite direction, and far into the sea. Hence they were probably a good way beyond Capernaum; and if the wind had lasted, it would still have been contrary to them in reference to reaching that port. This also explains the terror of Peter. The Lord came in a north-easterly direction, while Peter, in meeting Him, had to go against wind and waves. 5. Lastly, according to our interpretation of this miracle, it was evidently called forth by the distress of the disciples, which at the same time was sym-

bolical, while the miraculous help afforded them had both a direct and a symbolical import.

4. *In the fourth watch of the night, i.e.*, between three and six o'clock in the morning.—At an earlier period both the Jews and the Greeks divided the night into three watches, each of four hours. From the time of Pompey, however, they adopted the Roman practice of reckoning four watches, each of three hours, viz., *ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωΐ.*

5. *Over the sea* (ver. 25); *on the sea* (ver. 26).—The text thus points out a nice, but very important distinction. In ver. 25 the main point of the narrative lies in this, that Jesus hastened *over the sea* to join the disciples; while in ver. 26 the disciples are chiefly struck with the miraculous sight of one walking *on* the sea. It is scarcely necessary to say that the gloss of Paulus, Stolz, and Gfrörer, "walking on the high shore above the sea," is a poor evasion of the difficulty. Any such idea is completely refuted by the expression *περιεπάτησεν ἐπὶ τὰ ὕδατα*, and by the scene between Christ and Peter, as well as by the impossibility of a conversation carried on between Christ on the shore and the disciples in the midst of the sea. Besides, the terror of the disciples shows that the event was miraculous.

6. *The miracle itself.*—Various views have been propounded. It has been regarded: 1. As merely a manifestation of the sway of the Son of God over the elements—a Monophysite view which has lately again been advanced by Meyer. In reply, it is sufficient to say, that the narrative implies not merely sway over the elements, but also omnipotent sway over the body of the Lord Jesus, which was not a *docetic*, but a real body. 2. We have already adverted to the natural explanation by Paulus and others, which is wholly incompatible with the narrative. 3. Some have represented it as merely a natural event, which tradition had clothed in a symbolical or mythical form (Baumgarten-Crusius, Hase, and partly also De Wette). 4. Bolten speaks of swimming (!!). 5. Some have characterized it as a mythical anecdote of the sea, with special reference to 2 Kings ii. 14, vi. 6, Job ix. 8, and to foreign legends (Strauss). 6. Weisse views it allegorically; while, 7. Olshausen holds that our Lord here manifested a power inherent in His higher corporeity. Meyer denounces this view as docetic,—a charge which Olshausen might have retorted with much greater justice; for manifestly, if we suppose that the divinity of Christ had sustained His human nature while walking on the water, we make a complete separation

between the two natures in the person of Christ, which after all is *Docetism*. Olshausen is, in the main, right in remarking that it is a mistake to regard the transformation of Christ as the work of a moment, but that this transformation and perfection extended over all His life. Perhaps, however, we might object to the manner in which he expresses this truth. It were more correct to say, that while the transfiguration of Christ, viewed as *a state*, commenced with His resurrection, the disposition towards it was not only inherent in His body from the first, but increasingly manifested itself and developed during the whole course of His life. Hence also the Lord manifested this glory on special occasions, even before His final sufferings. At His baptism it had appeared in a sign from heaven. Again, at the miracle in Cana, and when miraculously feeding the multitude, it had shone forth, and that not merely as inherent in Him, but as extending to others and working wonders. And now, in the extremity of His disciples, it burst forth in all its majesty; while soon afterwards it manifested itself even in a visible manner on the Mount of Transfiguration, for the twofold purpose of showing that the Lord Jesus entered, of His own free choice, upon the path of suffering which now opened before Him, and of confirming the faith of the disciples. From the fact that by faith Peter could share in this matter, we infer that the walking on the sea was the momentary manifestation of a spiritual power, inherent in the body of Christ, which had not as yet appeared. Peter—as indeed our human nature generally—possessed the same inherent power, which, indeed, represents the germ of the resurrection. But in our present state this power is clogged and fettered by original sin; and in this instance is only awakened by the wonder-working word of the Lord, while it again disappears so soon as faith gives place to doubt. Thus this miracle of Christ is a miracle on His own person, just like the miraculous birth, the testimony at His baptism, the transfiguration on the mount, the resurrection, and the ascension—pointing back to the first two, and again forward to these other events. This miracle on Him led to the miracle by Him, or to the summons addressed to Peter to walk with Him on the water. The instances sometimes adduced of somnambulists and others who have walked on the water, serve as analogies only in so far as to show what is possible and inherent in human nature, weighed down as it still is by sin, and concealed by the contrast between the first and the second life. At any rate, they shed a dim light over that world of higher life which the God-man

opened up, and into which Peter for a short space entered, through the operation of faith.

7. *It is a spirit*, φάντασμά ἐστιν.—Their belief in the apparition of spirits is here presupposed. The vivid sketch of their sudden terror may be regarded as an indirect evidence of the faithfulness of the narrative. They seem to have regarded the apparition as an indication of coming evil.—According to the narrative of John, they were already between twenty-five and thirty furlongs from the eastern shore, *i.e.*, across about three-fourths of the lake.

8. *And He said, Come.*—One of those commands of sovereignty which prove that the Lord possessed the full consciousness of His power.

9. *But when he saw the wind boisterous,—i.e.*, the high waves, impelled by the wind, rushing against him.

10. *Wherefore didst thou doubt?* Διστάζειν.—Properly, to turn irresolutely in two directions, to waver, Matt. xxviii. 17. Πρῶτον μὲν ἐθάῤῥησας, ὕστερον δὲ ἐδειλίασας. Euth. Zigabenus.

11. *And when they were come into the ship.*—Meyer: "According to the narrative in John, Christ did not enter the ship, though the disciples were *willing* to receive Him. An actual though unimportant discrepancy." Olshausen accounts for the difficulty by remarking that the disciples at first sought to avoid what they regarded as a spirit; but when they recognised the Lord, they were anxious to receive Him,—which implied, as a matter of course, that He actually entered the ship. Again, in the Gospel according to Mark, we read: ἤθελε παρελθεῖν αὐτούς. Apparently it had been the intention of Christ to precede the disciples, and to point out the direction in which to follow Him. This intention was afterwards modified by the occurrence with Peter. Accordingly, we interpret the narrative in John as follows: They were willing to receive Him into the ship on the eastern shore at the commencement of their passage, and now (after the scene on the sea, and His entering into the ship, which the Evangelist does not relate) they were immediately at the western coast, whither they went. Thus Christ had passed over the greater part of the sea before meeting the disciples.

12. *Of a truth Thou art the Son of God.*—Not merely the Messiah in the ordinary sense, but with special reference to His divine character as revealed in the New Testament. Meyer: "According to Matthew, Jesus is here for the first time owned by man as the Son of God (iii. 17, iv. 3, viii. 29)."

DOCTRINAL REFLECTIONS.

1. Scripture often compares the people with the sea and its waves (Ps. xlvi.; Dan. vii. 3; Rev. xiii. 1). Christ had just assuaged a storm on land, which had almost swept away the disciples. The same scene is now re-enacted in a figurative manner. Jesus sways the waves of the sea as He had calmed those of the people, and as He shall sway those of the nations. But the Apostles are unequal to the emergency. *And when Peter ventures for a while to walk with the Lord on the waves, he soon sinks in the storm, and is only preserved when Christ brings him back into the ship which contains the rest of the Apostles, with the reproof: O thou of little faith, wherefore didst thou doubt?*

2. Along with a view of the exaltation of Christ over all nature, we here obtain a glimpse not only of the future glory of the children of God, but also how the throes and struggles of nature are calmed and cease at the feet of Jesus. The narrative contains *three miracles combined.* The first prefigured and introduced Christ's resurrection and ascension. From the second we learn how, even upon earth, believers may, in anticipation of their future glory, triumph and conquer in the midst of waves or flames. The third affords us an insight how nature herself shall be delivered from her subjection to vanity into the glorious liberty of the children of God. Lastly, we have here a typical prophecy of the future dominion of the spirit of Christianity over the sea of nations.

3. Shortly before this Christ had conquered two giants which have ever endangered society—famine, and revolutionary attempts to establish a new millennium. By removing the terrors of the deep, He overcame a third and equally great danger. In the interval He had been on the mount. "From the mountain of prayer did the great Leader of humanity issue to commence all His wars, and to gain all His conquests." But Christ preferred to meet these three giants, rather than trust Himself to the whims of that despot who, after having murdered the Baptist, showed a disposition to condescend to Himself.

4. From that time forward commenced the sway of the Spirit of Christ, by which He will ultimately subdue these three giants in the world.

5. It is true that Peter could swim; but in his terror he lost not only his spiritual, but even his natural, attainments.

HOMILETICAL HINTS.

Christ walking on the sea: 1. He goes *over* the sea to bring help; and hence walks, 2. *on* the sea, displaying His omnipotence.—The three miracles combined prefiguring the threefold transfiguration: 1. Of the Lord; 2. of believers; 3. of nature (Rom. viii.).—Why the Lord constrained His disciples to quit the multitudes; or, the dangers accruing to the Church from the enthusiasm of popular excitement.—Christ had as frequently to withdraw from the people as to go and meet them.—The disciples would have sent away the people when they were hungry; Christ dismisses them when they were too well satisfied.—Jesus, in those nights of prayer solitary on mountains, alone with His Father.—The lonely nights of the Saviour, of which the blessing descends on the world in the light of day.—The disciples driven by the sea from the Lord until the fourth watch; 1. In the Gospel narrative; 2. in the history of the Church.—How the necessity of the disciples evokes the most glorious power of the Lord.—The miracles occasioned by the need of His people.—How the fear of spirits increases a thousand-fold the real terrors of life.—The fear of spectres: 1. The truth lying at the foundation of it; 2. its errors and dangers.—Sad self-deception on the part of the disciples: to be afraid of their Lord and Saviour as if He had been a spirit.—How the disciples in the ship of the Church still cry out from fear, whenever the Lord comes over the waves with a new display of His glory.—How they imagine that the Lord Himself is always obliged to pass over in a vessel.—How the world will be set free from its fear of spirits: 1. From superstition, by faith; 2. from apparitions, by miracles; 3. from fear, by peace; 4. from crying out, by giving praise.—Be of good cheer: *it is I;* be not afraid.—The reply of Peter: "Lord, *if it* be Thou," —indicating the appearance of uncertainty in the midst of faith.—The faith of Peter.—The character of Peter the same here as at the time of Christ's last sufferings, and during his later apostolate (Acts ii. x.; Gal. ii.).—The history of Peter on the sea, a prelude to his fall.—And He said, Come.—How it clearly appears that the Lord grants help only on condition of a faith, which, however, Himself has called forth.—Origin of doubt: he looked much at the wind, and little at the Lord.—How the Lord rescues His own from all depths of the sea.—Jesus, the Saviour of His people amid the terrors of the sea.—Christ an all-sufficient Saviour both at sea and on land.—The Spirit of Christ in His victory over the

resistance of nature.—If our strength prove insufficient to bring us to Christ, His strength is sufficient to bring Him to us.—How unexpectedly at the end of the journey!—They wished to land on the eastern, but landed on the western shore.—The first confession of the Messiah as the Son of God, the fruit of a night of unparalleled terror.—The most glorious success following the most hopeless toil. —Evening and morning witnessing the miracles of the Lord.—How Christ ever reminds us of His former miracles by working new wonders.—They worshipped Him; or, the homage due to Christ as king.—Christ walking on the sea, a prelude to the history of His sufferings and resurrection: 1. Christ separated by the people from His disciples; 2. Christ lost to view in the darkness of night on the other shore; 3. the disciples driven from Him, and toiling in deep sorrow and need; 4. the miraculous reappearance of Christ: fear and joy.

Starcke.—Quesnel: A humble person will withdraw from praise and glory.—*Zeisius:* The word which we have heard and learned must be evidenced by the cross.—*Osiander:* The kingdom of Christ not of this world.—Christ withdrew from worldly honours, while we seek them: is this to follow after Him?—*J. Hall:* Worldly prosperity is more dangerous than adversity.—If Christ was thus instant in prayer, how much more should we wrestle in it!—The quiet of evening the time for prayer.—Alone with God.—*Quesnel:* The Church like a ship in the midst of the sea.—God leads His own people often in a strange, but always in a blessed and holy, way, Ps. iv. 3.—If Jesus be absent, there is only misery and temptation. Nov. Bibl. Tub.—*J. Hall:* Man's extremity is God's opportunity.—New wants will bring fresh help and fresh experiences. —*Hedinger:* The heart of man is unstable,—bold now, and again fearful, Jer. xvii. 9.—*Bibl. Wurt.:* Alas! how fearful do believers often become in their difficulties and sorrows.—*Canstein:* Even believers are afraid when God comes to them in an unusual way.—*J. Hall:* The gracious help of Christ comes always at the right moment.—"It is *I*;" I am with thee in trouble, Ps. xci. 15.—The confidence of Christians.—The assurance of Christ's gracious presence the greatest comfort of Christians in their deepest sorrows.—*Hall:* A good sheep knows even the voice of its shepherd, John x. 4.—Lord, bid me come unto Thee.—The word of Christ a strong bridge.—With God we can achieve mighty things.—Nature and grace side by side.—However good our purpose, it is shaken by temptation.—*Bibl. Wurt.:* Beware of being too bold.—Christ does

not suffer us to sink in our weakness.—*Quesnel:* It is good for Christians that God from time to time allows them to feel their weakness and their impotence.—Our help is in the name of the Lord. —The Lord sometimes allows His people to sink, but only in order to humble them.—*Osiander:* To doubt the help of God, must lead to adversity; therefore keep firm hold of the promise, and do not sink, Isa. xliii. 12.—*Canstein:* The Lord ministers to His ministers more than they minister to Him.—*Zeisius:* Christ the wonder-worker, whom even the wind and waves obey.—*Quesnel:* A consideration of the miracles of Jesus tending to strengthen our faith. —Christ claiming our worship, Phil. ii. 10.

Gerlach.—The glorified body of Christ was, as it were, visible even through His earthly body: ch. xvii. Hence the waves were like firm soil under Him; just as Christ passed through the world untouched by human corruption and unmoved by the passions around Him.—In his faith and deep attachment to Jesus, Peter can no longer bear the uncertainty. As on other occasions, so now, he precedes the other disciples; but not knowing his own weakness, he soon fails.—Greater than common demands are made upon those who come prominently forward; but if their temptations are stronger, their deliverances are also more glorious.

Heubner.—In the history of Christ, work and prayer always succeeded each other. *Ora et labora.*—His need of solitude.—God allows sorrow to befall us because He foresees its end.—When He is absent, rest is awanting.—When the Helper is expected, He is already present.—He knows the need of His people.—The presence of Jesus drives away all fear.—Peter feels his human impotence only when he is on the water; *i.e.*, when he has progressed beyond human experience and strength into the domain of faith, where the power of God alone can sustain Him. He now feels that he has passed beyond the limits of human nature, and this sense overpowers him (but only because his heart is divided).—Faith can never wholly sink: it takes hold of the right hand of the Lord.

C. CHRIST MANIFESTS HIMSELF AS THE HIGH PRIEST IN HIS SUFFERINGS; BEING REJECTED BY THE SCRIBES AND PHARISEES OF JERUSALEM, OR THE THEOLOGICAL AUTHORITIES OF THE SCHOOLS.

CHAPTER XIV. 34–36, XV. 1–38.

CONTENTS :—Secret landing of the Lord in Galilee, and His recognition. Accusation of the deputation from the synagogue at Jerusalem, that His disciples transgressed the traditions. Reply of Jesus, and rebuke addressed to the Pharisees of Galilee. Christ's teaching to the disciples in reference to tradition. Jesus journeying into the heathen country of Tyre and Sidon, and the woman of Canaan. Second miraculous feeding of the multitude; or, second realm in the wilderness, as contrasted with that of the spiritual authorities, which allowed the people to perish from want.

1. *The deputation from Jerusalem, and the rebuke of Jesus addressed to the Pharisees of Galilee. Christ's teaching to the disciples in reference to tradition.* (CHAP. XIV. 34–36, XV. 1–20.)

34 And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;
36 And besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. 9 But in vain they do worship Me, teaching for doctrines the commandments of men. 10 And He called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12 Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying? 13 But He answered and said, Every

plant, which My heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter, and said unto Him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

CRITICAL NOTES.

1. *Into the land of Gennesaret.*—As the time of persecution had commenced, they probably landed on a retired part of the coast. This appears, 1. from the manner in which the place where they landed is described; 2. from the circumstance that the people of that place brought sick persons from the scattered houses in the district, and that, according to Mark, Jesus passed through villages and towns before He appeared in the synagogue at Capernaum; while, lastly, this view is also supported by the analogous account of the landing, contained in ch. xv. 39. The designation, "land of Gennesaret," Mark vi. 53, was given to the western shore of the lake; from which, indeed, the latter derived its name. According to Josephus (de bello Jud. 3, 10, 8), the district extended 30 furlongs in length and 20 in breadth, so that it must have comprised only a part of the western shore. *Robinson* suggests that it extended from Khân Minyeh on the north, to Mejdel on the south; in which case it would nearly embrace the modern district of el-Ghuweir, or the "Little Ghôr" (Robinson ii. p. 400). According to Josephus, the climate of this district was very mild, and the soil fertile.

2. *And when the men of that place had knowledge of Him.*—Meanwhile morning had dawned, and Jesus was immediately recognised by the people.

3. *The hem of His garment.* Comp. ix. 20.—Christ merely passed through the district, and the haste of His journey accounts for the manner in which the cures were performed; the expression being at the same time symbolical, and indicating on the one hand the most passing touch, and on the other the strong faith of the people in that district. We might almost have expected that tradition would have laid the scene of healing the woman with the issue of blood in the country of Gennesaret instead of at Paneas. If that

woman lived here after she was restored, we may perhaps conjecture that ever afterwards special importance attached in the mind of the people to this mode of healing. But we must remind the reader that Jesus passed through the lower district of the sea-shore when He performed that miracle.

4. *Then met Jesus the scribes and Pharisees.*—The article *οἱ* has been omitted by Lachmann, after Codd. B.D., but is strongly attested and necessary in the context. The following three sections (about the washing of hands, the woman of Canaan, and the second feeding of the multitude) are only related by Matthew and by Mark. Between these events and those formerly related, we must insert the address of Jesus, in the synagogue at Capernaum, concerning the manna of heaven (John vi. 22–71), as also the festival of Easter, which, according to John vi., was close at hand, even at the first feeding of the multitude. From Luke x. 38, we would infer that Jesus had on that occasion tarried in Bethany, while the disciples went on to Jerusalem.—In the Jewish capital, the disciples seem to have given offence by their bold statements and by the evangelical liberty of their conduct. Hence Jesus was now charged with heresy in Galilee, and was watched in the field. Then followed the healing of the man with the withered hand, and of him who was possessed with a blind and dumb devil, the last conflict between Jesus and the Pharisees of Galilee, the parables and probably the events recorded in Luke xiii. 1–9 and 11–17. Meantime, the deputation of Pharisees and scribes, with which our section opens, had arrived from Jerusalem; having been despatched partly on account of the offence which the disciples had given in the holy city, and partly on account of the report of the Pharisees of Galilee, to the effect that Jesus was too powerful for them, and that they required assistance from the capital.—The arrangement adopted in the narrative of Matthew is, as we have already seen, designed for a special purpose. —The Evangelist having related how the Lord was repelled by the ruler of Galilee, now records the conflict between Jesus and the supreme authorities of the synagogue.

5. *The Pharisees and scribes.*—With the article, as explained above. We adopt the arrangement of Codd. B.D., Orig., etc., by which the Pharisees are mentioned before the scribes, although this is opposed by Lachmann and Tischendorf. The persecution at Jerusalem originated with the Pharisees, the scribes having given it a proper legal form in the shape of a deputation from the synagogue. This is no doubt indicated by the use of the article, and

not, as Meyer supposes, "the scribes who lived in Jerusalem and had come thence." The deputation represented the whole body of the Pharisees and scribes in Jerusalem. There are references to several such deputations in the New Testament.

6. *Why do Thy disciples transgress?*—Referring to the occasion to which we have above alluded. The charge is at first urged in a cautious manner, although the Master is made responsible for the supposed transgressions of His disciples.—The *tradition*, παράδοσις. A new and more dangerous mode of attack. Hitherto they had only charged Him with violating the Sabbath, or with supposed transgressions of the law itself. But now they based their accusations upon tradition, as of acknowledged authority. The miraculous cures of Jesus and His teaching might be urged in answer to their charges of violation of the law; but the disciples were apparently transgressing the traditions without any excuse for it. The παράδοσις, ἄγραφος διδασκαλία. Within the circle of His disciples, Jesus had from the first declared Himself opposed to traditions, but their renunciation on the part of His followers had only of late appeared. This charge of the Pharisees is illustrated by the following extract. "The Jews attached greater value to tradition than even to the written law, appealing in support of it to Deut. iv. 14, xvii. 10. More especially did they pay respect to the traditionary injunction of washing the hands before meals, to which it was thought Lev. xv. 11 referred. See Lightfoot, Schöttgen, and Wetstein on the passage." *Meyer:* Jesus did not reject this tradition, viewing it merely as a custom (which was also common among the Persians, Greeks, and Romans). He only refused to recognise it as a binding or religious ordinance, and hence omitted it in urgent circumstances. The whole passage may be regarded as throwing a peculiar light upon the history of Pharisaism, with its "hedge around the law," and upon that of the Sanhedrim and of the Talmud.

7. *Of the elders.—Fritzsche:* The teachers of the law. *Meyer:* Our ancestors, with special reference to Heb. xi. 2. But we must not forget that the official πρεσβύτεροι of the Sanhedrim and of the synagogues were the theocratic authorities which administered and sanctioned the traditions of their ancestors.

8. *Let him die the death.*—So in the original Hebrew מוֹת יוּמָת (he shall surely die). The *Sept.* renders it, he shall end *by death* (by execution): θανάτῳ τελευτάτω.

9. *But ye say.*—The change of the verb deserves notice. It is a *gift*,—Δῶρον, קָרְבָּן, a sacrifice or gift to the temple. We mark

two important omissions in the phraseology of the text. 1. *ἐστί* or *ἔσται* is omitted. If a person merely pronounced the word "*Corban*" over any possession or property, it was irrevocably dedicated to the temple. Thus it became a kind of interdict. Compare Lightfoot, von Ammon ii. 226. Mishna, נדרים, de votis.—Joseph. contr. Ap. 1, 22. 2. But ye say, or make the tradition, Whosoever shall say to his father, or his mother, It is a gift! that with which thou mightest be assisted by me.—Here Jesus breaks off and allows His opponents to state their own conclusion, which was as follows: he is free of his duty as a child. The Lord seems unwilling to draw, or at least to state, the sinful conclusion at which Pharisaism had arrived. Hence the *aposiopesis*, which appears most clearly in the language of Mark, is peculiarly suitable. Perhaps the inference might have been differently expressed by some of the Rabbins. Jesus, however, draws His own conclusion, which is: He will surely not honour his father or his mother (the *Future*, *οὐ μὴ τιμήσει*, is supported by B.C.D. and adopted by Lachmann and Tischendorf). Grotius, Bengel, and Winer, however, regard this clause as being the words of the Pharisees themselves, implying: He need not honour his father, etc. But this view is not only improbable in itself, but contrary to the language of the text.

10. *Made of none effect.*—More than merely "transgressed." Some Rabbins (as Rabbi Eliezer) regarded the duty of children to honour their parents as higher than all the commandments. But the Jewish authorities insisted that vows, even if incompatible with this injunction, were binding.

11. *Well* (aptly, *καλῶς*) *did Esaias prophesy of you.*—Not in the sense of natural inspiration (De Wette), nor of prediction in the strictest sense (Meyer), nor merely of application (Maldonatus); but as in Matt. xiii., and with special reference to Isa. vi. We have here the other aspect of the hardening to which the prophet referred, in the shape of a pretended sanctity. As the statement of Isaiah in reference to the *hardening* of his cotemporaries was completely fulfilled in the cotemporaries of Jesus, so also his statement about their pretended sanctity; in other words, his verbal prophecy about his cotemporaries was, in this respect also, a typical prophecy of the times of Jesus.

12. *In vain*, *μάτην*.—Meyer explains the expression as implying that it was *fruitless* (without moral result) and *groundless* (temere). In our opinion, it refers to its *emptiness* or *vanity*, which includes *groundlessness* in point of principle, and *fruitlessness* so far as re-

sults were concerned. The Hebrew text has no expression corresponding to this μάτην; but the *Sept.* may probably have translated from another reading.

13. *Then called He the multitude.*—The Saviour turns away from these hypocrites, whose questions about the washing of the hands He does not even condescend to answer, since out of their own mouths they were convinced of making the commandments of God of none effect. Christ now turns to the people, and instructs them in the difference between Levitical and real defilement.

14. *Not that which goeth into the mouth defileth; i.e.*, with reference to the relation between Levitical defilement and the חל, or *profanus*, in the real sense of the term. The Lord presents the Levitical idea of impurity in a moral light. The question is not—to take the present instance—to be decided by the physical mouth (or the use of certain meats), but by the moral mouth (or the language). What is here said concerning the going into and coming out of the mouth, applies to the whole series of Levitical and moral injunctions concerning purity. The statement was in the first place, indeed, intended as a justification of His disciples on the charge brought against them by the Pharisees. But the inference was obvious, that all these injunctions required to be fulfilled in a higher sense (although this did not imply that the Lord denied their validity as Levitical ordinances). As a matter of course, when the symbol would be completely fulfilled, its outward representation must fall to the ground.

15. *After they heard this saying.*—"This remark is commonly referred to vers. 3–9. But we would rather apply it, with Euthym. Zigab., to ver. 11." Meyer. It is, indeed, quite true that it would have been impossible for them to have replied to vers. 3–9, while in answer to ver. 11 they might bring against Him the charge of subverting not only tradition, but even the written law. Still, their anger about His application to them of the prophecy of Isaiah must have increased their resentment and offence at His λόγος. Nor must we here omit to observe the moral distinction between giving offence to the Pharisees and to the least of the disciples.

16. *Every plant.*—Referring to the *teaching* and the *traditions* of the Pharisees (Ewald, Meyer, etc.), not to their persons (Fritzsche, Olshausen, De Wette). At the same time, we should also bear in mind what was said in Matt. xiii. about the identification of individuals with the doctrines which they professed.

17. *Into the ditch.*—The cistern. Meyer supposes that the ex-

pression refers to *Gehenna*, implying that they were hopelessly lost. But, in our opinion, it primarily applies to historical, not to personal judgments. We infer this from the fact, that both classes of the blind are said to fall into the ditch,—those who feel their need of being guided (or the people), as well as those who think they see, and assume to be leaders (see John ix.). The difference between them, however, was very great; and with reference to the Jewish people, comp. Rom. ix.–xi.

18. *Peter.*—In this instance acting as the representative of all the disciples; see Mark vii. 17.—*This parable.* The whole discourse was parabolical, but sufficiently explained by the context, and not, as Peter seems to have supposed, a separate parable in the more limited sense of the term. It appears as if Peter had felt it difficult to distinguish between the symbol and the reality. Jesus had employed the physical as an emblem of the moral mouth, and in that particular His statement might be regarded as parabolical. But even in that respect the parabolical form had not been strictly carried out.

19. *Do not ye understand?*—Codd. B.D.Z., etc., read *οὐ* instead of *οὔπω*. The place where the bodily functions are finally purified, is that where they terminate, *ὁ ἀφεδρών* (which, according to Suidas, designates both *anum* and *sellam;* derivatur enim *ἀπὸ τῶν ἕδρων*. The term is evidently related to *ἄφεδρος*, by which the *Sept.* render the place where menstruous women underwent purification). But that which constitutes the true nature of man can only be cleansed if the heart, whence words and actions issue, is purified. And this is the only true purity, contrasted with which all symbolical purifications are of no value. (See above, the antithesis between mercy and sacrifice.) A symbol becomes null and void if applied against the truth which it had been intended to present to the mind. In that case its real object is lost, and it does harm instead of good.

20. *For out of the heart proceed.*—The Saviour implies that evil works first pass through the channel of an evil mouth, thus disclosing the evil state of the heart.

DOCTRINAL REFLECTIONS.

1. As the Gospel history unfolds, the gulf between the believing and the unbelieving portion of the people becomes wider. If the former would fain touch the hem of His garment in order to be

restored, the latter excommunicate Him, because His disciples had offended against their traditions.

2. Let us mark the progressive hostility against the Lord. First the Pharisees of Judea, then they of Galilee, had pronounced against Him; while both are now combined against Him and His word. The expression, "the scribes and Pharisees which were of Jerusalem" (with the article), clearly implies that they were a deputation from the synagogue, representing the whole body of the Pharisees and scribes.

3. No doubt the peculiar arrangement adopted by Matthew was intended to indicate this state of matters. Hence the description of Christ's conflict with the secular authorities is followed by that of the assaults on the part of the Pharisees and scribes.

4. The increasing bitterness of His enemies appears also from the circumstance, that they now charged Him, in presence of the people, with setting at nought popular traditions. They evidently seem to have regarded the conduct of the disciples as reflecting the teaching of their Master. Hence the Lord feels called upon to set before the people the contrast between self-righteous traditionalism and the eternal commandments of God. This He illustrates in connection with the first and most special law of humanity. But the principle here laid down embraces a far wider range. It condemns all dead traditionalism which is inconsistent with life, and indeed every ecclesiastical ordinance which in spirit or in form is incompatible with the fundamental principles of our humanity, with the institutions of God, or with the demands of our moral nature.

5. The traditions of men, as such, are plants which our Father in heaven has not planted. They have sprung from *earthly* motives, were subservient to *earthly* interests, and became an *earthly* curse to those who blindly followed them. Hence also they shall at last meet with an *earthly* fate, and be rooted up. According to Heubner, the Future tense, here used, must be regarded as implying that a certain thing must necessarily be done. But although it is quite true that the word of Christ roots up the principle of tradition, so far as the Church is concerned, yet the actual process of uprooting will take place in the course of those judgments which the progress of history shall evolve.

6. The antithesis between the mouth in the physical and in the moral sense involved a principle by which all the ordinances concerning meats were removed, in view of and as fulfilled by the law

of the spirit. This, indeed, was the main ground of offence to the Pharisees. However, it was not the intention of the Lord to annul on this occasion these ordinances, as little as He meant to enjoin the cessation of sacrifices when He quoted the saying of the prophet, "I will have mercy, and not sacrifice." In the present instance also, a reference to the Hebrew expression would exhibit the right relationship between what was material and what immaterial (which had been perverted by hypocrisy), implying, as it did, that the latter was of no importance, and even contemptible, when contrasted with what in itself was material. On the symbolical import of these ordinances, comp. works on the subject, and the corresponding articles in the Encycls. The religious lustrations prescribed in the law gave rise to the pharisaical ordinances concerning the washing of hands before meals. In His teaching the Lord goes back upon the fundamental principle of all lustrations, laying peculiar stress on the antithesis between what was external and what was internal, since the Pharisees were in danger of substituting what was intended as a symbol, for the reality to which it pointed.

7. The words of Jesus may be regarded both as a doctrinal and as a controversial statement. The charge of the Pharisees implied that He and His disciples were a company of defiled sinners. Our Lord retorts by showing that defilement really attached to the Pharisees, not in any outward sense, but by the wicked thoughts issuing from their hearts. On the relationship between the doctrine, that out of the heart come evil thoughts, and the dogma concerning the devil, comp. Heubner and Gerlach. After all, however, the difficulty is only imaginary, as Satan can only tempt man, not produce sin in him. Comp. James i. 14.

8. The moment when Christ turns from the rulers of the synagogue to address Himself to the people, is both highly significant in itself and typical. The same may be said of the fact, that immediately afterwards He passed for the first time beyond the boundary of the Holy Land; not, indeed, directly into the coast of Tyre, although soon afterwards into the territory of Sidon. "Perhaps He found it necessary to impress upon the disciples, who as yet could not fully receive the contrast between Pharisaism and the religion of the Spirit, that the curse of defilement hung over the Holy Land." Similarly, Elijah, when he could no longer find a habitation in Judea, had passed into Phœnicia, and even tarried there for a time.

HOMILETICAL HINTS.

The welcome and the ban which awaited the Lord on His return into His own country.—The secret landing of the Lord anon a public event.—The secret arrival of Christ a blessed event for the poor and needy who trusted in Him.—How the Pharisees and scribes would have shut up the way of the Lord: 1. Opposing their human authority to His divine mission; 2. their vain scholastic questions to His heavenly revelation; 3. the objections of their traditionalism to His proclamation of mercy; 4. their miserable pretensions to His blessed reality; 5. their thoughts of death to His way of life.—Sad decay of the once glorious temple.—The small masters in presence of the great Master. 1. They call on Him, who is the Judge and Saviour of the world, to rebuke His disciples; 2. to wash that hand which restores life and health; 3. to purify that mouth whose word and breath sanctify the world; 4. to hallow the meal of Him who is the bread of life.—The *traditionalism of the elders* in its antagonism to *the law of the Eternal One:* 1. By a perversion of the law it dares to prefer charges against Him who is the incarnation of the law; 2. by its traditions it renders vain even the eternal commandments of God; 3. under the mask of sanctity it dares to condemn everlasting righteousness itself.—Inseparable connection between zeal for traditions and hypocrisy.—How the Lord brings to nought the plans of these zealots: 1. By replying to them (*a.* throwing light on their doctrine; *b.* on their character); 2. by turning from them (*a.* giving liberty to the people by the word of liberty; *b.* giving liberty to His own disciples by the call of liberty: Let them alone).—Hypocrisy in its historical development: 1. What forms it assumed at the time of Isaiah; 2. at the time of Christ; 3. in our own days.—The unprofitableness and the judgments of hypocrisy: 1. It is a spurious service of the lips; 2. it is a vain and external service of the temple; 3. it is the vain service of the schools (unreal in the family, in the Church, in the school, and in the state).—Let us meet the hypocrisy of officialism by imitating the example of the Lord and turning to the people.—The teaching of the Pharisees, and the doctrine of the Lord. 1. The former exalt what is sensuous above that which is spiritual, the external above the internal (as, for example, washings, fasts, prayers, almsgiving, etc.); while Jesus sanctifies what is external by that which is internal. 2. The Pharisees convert the emblem into the reality, and thereby destroy it; while Jesus merges in and fulfils the

symbol by the reality.—The offence of the Pharisees.—Objections to traditionalism: 1. It wants a divine origin. It has not its root in truth or in life, and hence has neither divine authority nor divine efficacy. 2. It will give way before divine institutions (it is rooted up); it must give way before spiritual civilisation, like heathenism, or like primeval forests.—The blind leaders of the blind. 1. What they have in common: *a.* Their guilt; *b.* their ultimate fate. 2. Wherein they differ (the blind leaders are responsible both for themselves and for those whom they mislead; but, on the other hand, it is equally sinful on the part of the blind to allow themselves to be led by blind leaders).—The fall into the ditch.—The question of the Lord: Are ye also yet without understanding, viewing My clear statements as if they were parables?—Do not ye yet understand, that *whatsoever* entereth into the mouth, etc.?—Terrible import of these words of the Lord in regard to those who pass moral judgments upon points connected with merely outward observances.—Even the mouth must be regarded as sacred to the Lord, and what it partakes becomes a spiritual feast, but only from its connection with, and dependence upon, the state of the heart.—If we seek purity in external things, our purification, being of the earth, will pass away.—That which proceedeth out of the mouth cometh forth from the heart.—Keep thy heart with all diligence, for out of it are the issues of life, Prov. iv. 23.—The deeds of the heart manifesting themselves by the words of the mouth.—Whatever cleaves to and defaces an object contrary to its purpose, defiles it; hence the defilement of sin.—The progress of that defilement which separates between the Lord and us: 1. Evil distinctions (exaltation of the outward over the inward); 2. adulteries (apostasy from the living God); 3. fornications (with the world and its pomp); 4. thefts (what is holy is taken from the Lord and given to the world); 5. false witnesses (lying accusations against what is holy); 6. blasphemies (see Matt. xii.).—What defileth a man before God: 1. Wherein defilement consisteth; 2. how it is contracted.—How eternal purity answered to the charge of defilement brought against it by impure sinners.—How the wondrous beauty, purity, and delicacy of the emblem may be perverted into impurity, if it is set up in opposition to the reality which it was intended to foreshadow.

Starcke.—Nov. Bibl. Tub.: Those self-conceited hypocrites who boast in being the Church, are generally the worst enemies and persecutors of the kingdom of Christ. Full of impurity themselves,

they represent as sin what is not sin, and spy out the liberty of Christians, Gal. ii. 4; 2 Tim. iii. 5.—What a shame that the name of God should be used as a pretext to cover ambition and covetousness! This the false church has always done.—*Quesnel:* A desire for new inventions, and love for old errors and superstitions, are the fruitful source whence the disturbances of the Church spring, 1 Tim. i. 4–7.—*Cramer:* This is the mark of all hypocrites and sanctimonious persons, that they treat as a matter of conscience things indifferent, while they deal lightly with things of which they *should* make a matter of conscience.—Woe to children who would rather see the back than the face of their parents, who would rather commit them to the grave than support them!—*Quesnel:* It is sacrilegious to devote to God what should have been given in fulfilment of duties to which the instincts of nature and the law of God equally point.—*Hedinger:* Beware of sanctimonious people: they deceive the simple, but are ignorant of Christ.—Nothing is to be refused if it be received with thanksgiving, 1 Tim. iv. 4.—An unwashen mouth.—The heart in its natural state a poisonous fountain of evil thoughts.—Every plant, etc., 1 Cor. iii. 12.—It is quite possible to be spiritually blind while possessing accurate knowledge of the letter and even outward learning, Isa. lvi. 10.—Nov. Bibl. Tub.: That which is external can neither defile nor sanctify what is within, but the mind and heart sanctify or defile the outward deed.

Lisko.—It is characteristic of a false faith to exalt the traditions of men above the commandments of God.—*Gerlach:* It is characteristic of sin that it cannot remain quiescent, but must manifest itself outwardly, and thereby be completed.—A high reputation before men, and the applause of our cotemporaries, are of no avail in the kingdom of God if the new birth be awanting.—That which is external remains such, even though a man have received it internally.

Heubner.—Genuine and spurious purity.—The false teachers calling the heavenly Master to account.—They accuse Him of instilling into His disciples erroneous and dangerous principles.—Let us not be astonished when we see the most vain and heartless persons arrogating to themselves the post of leaders in religious matters.—Custom has frequently the most pernicious authority, and proves a fetter to the truth.—Immense difference between the traditions of men and the commandments of God.—Outward religious claims can never come into conflict with those of love.—None could have been further removed from a religion without love and righteous-

ness than Christ.—Any religious or ecclesiastical usage which proves inconsistent with the law of love is an abomination unto Him.—The words of the prophets always true.—The human heart the same at different periods of time.—Man has a natural tendency to hypocrisy.—How careful are we to be outwardly pure, regardless of the state of matters within!—To follow Jesus, we must be free from all human authority.—The heart of man, which ought to be a temple of the Holy Ghost, naturally the dwelling-place of all abominations.

2. *Christ's Journey into the Heathen Coasts of Tyre and Sidon, and the Woman of Canaan.* (VERS. 21–28.)

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. 23 But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. 24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped Him, saying, Lord, help me. 26 But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

CRITICAL NOTES.

1. *The journey of Jesus through the coasts of Tyre and Sidon.*—The representatives of the Pharisees and scribes at Jerusalem had not merely accused the Lord of transgressing the traditions, but also indirectly declared Him defiled, or profane, because in the circle of His disciples He had omitted the washing of hands. To this charge Jesus had replied, by convincing them of their own moral defilement, contracted by their words and thoughts. The interview had ended in their taking offence, which, of course, implied that Jesus was now to be formally accused of heresy. Accordingly, as previously in Judea, so now in Galilee, He could no longer show Himself openly without being exposed to their murderous plans. But His decease was to be accomplished at Jerusalem. Hence He withdrew from Galilee (*ἀνεχώρησεν*). It was as if He were driven into the boundary lands of heathenism by His horror of Jewish hypocrisy, as well as by way of precaution against their designs. In the first place, He passed north-west through the mountains of Upper Galilee, and into the border land of Phœnicia. Hence He literally

went εἰς τὰ μέρη, and not merely in that direction (Grotius, Bengel). But, according to ver. 22, He only touched the heathen boundary-line (Kuinoel, Vatablus, Meyer). From Mark vii. 24, we infer that He had wished to continue there for some time in retirement, probably to prepare for further public movements. Thus He had, so to speak, been again driven to the very limits of human society, just as at His birth, on entering upon His office, and again at last on Golgotha. The Jewish world was closed against Him; nor had the hour yet come when the heathen world would be open to His word, the wall of separation not having yet been broken down by His death. For a season, Jesus seems hemmed up in the narrow border land between Canaan and Phœnicia, there to meditate in deep solitude upon His further movements. But He could not remain unknown. The healing of the Syrophenician woman's daughter, who had discovered His presence in those parts, spread His fame. He now travelled northwards through the territory of Sidon (Lachmann and Tischendorf read διὰ Σιδῶνος in Mark vii. 31, after B.D.L.), and came to the foot of Mount Lebanon. Thence He passed (Mark vii. 31) through the boundary land of Decapolis (*i.e.*, the northern districts of the Decapolis, which according to Pliny included Damascus; according to Lightfoot, only Cesarea Philippi). Thus the Lord again arrived at the eastern shore of the Sea of Galilee. "As Jesus passed through the territory of Sidon from north to south, to return to the Sea of Galilee through the boundary districts of the Decapolis, He must have described a semi-circle, passing through the mountain solitudes and valleys at the foot of Lebanon and Anti-Lebanon, and close by the snow-capped top of Hermon. Under a deep sense of having been driven from His own country, He travelled through the solitudes of that district, His mind already engaged with the decease which He was to accomplish." (Leben Jesu ii. 2, 870.)

2. *And, behold, a woman of Canaan; Χαναναία*, a Phœnician.—"During the earliest times of Jewish history, several tribes of Canaanites, כְּנַעֲנִי, who were the original inhabitants of Palestine, had retired northwards before the Israelites. From these the Phœnicians were descended. See Reland, Palestina, pp. 7, 50; the Encyclops., Lightfoot, etc."—*Meyer*. Further particulars are given in the Gospel according to Mark.—*Came out.* From the territory beyond to the place where Christ was.—*Thou Son of David.* The Messianic hopes of the Jews were well known. Besides, we conclude that the woman had somehow been informed that the Son of

David, or the Messiah, was at hand. She believed, although from ver. 26 it appears that she was not a proselyte of the gate, and the genuineness and spirituality of her faith required to be tried.—*Have mercy on me. Bengel:* Suam fecerat pia mater miseriam filiæ. Of course, the heathens would share the Jewish belief in demoniacal possessions.

3. *Send her away.*—Or, perhaps, rather, "have done with her," as we might render the sense of *ἀπόλυσον αὐτήν*—leaving it indefinite whether this was to be accomplished by fulfilling or by refusing her request. The answer of Jesus shows that the disciples had interceded on behalf of the woman.

4. *I am not sent but unto the lost sheep of the house of Israel.*—The question has been urged, whether this statement implied a positive or a hypothetical refusal of the woman's petition. Hase, De Wette, Stier, Ewald, and Meyer, hold that it was intended as a real refusal, which afterwards, however, *was overcome*, by the firm trustfulness of the woman. But we suspect that commentators are not very clear as to the meaning which they attach to the term *overcoming*. Jesus could only be overcome as God Himself is overcome. In other words, for the sake of magnifying the office of faith, He allows the *trial* of our faith to assume the form of a *conflict*. On the other hand, it cannot have been His sole aim to try the faith of the woman (Chrysostom and others). If this were the case, the reply of Christ would still remain unexplained. In our view, the faith of the woman was tried in order to show that she really was a spiritual daughter of Abraham; in which case she would in truth be reckoned one of the lost sheep of the house of Israel (see "Leben Jesu" ii. 2, 865). Possibly she might have attached only heathen ideas to the expression, Son of David, when her faith would merely have been superstition. This would become manifest, if, on trial, the spiritual elements were found to be awanting, viz., *perseverance, humility, reflection*, and *confidence*. In these respects the faith of the woman was now to be tried and proved. Such a test would show to the disciples that she really was a spiritual daughter of Israel. For, while showing mercy to those who were susceptible among the heathen, the Lord would not give offence to His own people in Israel. Hence it was necessary to prepare the disciples themselves to receive the woman into their fellowship. The same principle also regulated the progress of the Church subsequent to the feast of Pentecost. It is a summary solution of the question to say, that before Pentecost only Jews had been received, and afterwards

heathens also. If the heathens who were now received wanted outward circumcision, they had undergone the circumcision of the heart (Rom. ii.). Only as belonging to the spiritual Israel could they share in the salvation of Israel; and the believing Jews themselves were constrained to acknowledge that they had part with them (Acts x. xi.), having previously been taught that they themselves were the true Israel, only under the same conditions of faith and circumcision of the heart. Thus the narrative of the text prefigures the future enlargement of the Church, and the reception of the heathen into it. And this at the right moment—when, on the one hand, the conduct of Israel had driven the Lord into the border land of heathenism; while, on the other, the anticipation of the in-gathering of the heathen would elevate Him above the sorrow which weighed upon Him. But such individual instances of mercy shown to the heathen before the death of Christ, differ from the general call addressed to them after His decease, in that, in the former case, those who obtained mercy had become, so to speak, believing Israelites—owning the privileges of the chosen race and the validity of their law—while by the death of Christ the law itself was fulfilled, and therefore abolished, so far as its outward form was concerned.

5. *It is not meet*, or suitable.—The reading *it is not lawful* (adopted by Fritzsche, Lachmann, and Tischendorf, after Cod. D. and some of the Fathers) is evidently a gloss or interpretation. Such a reply would have removed all doubt, and cut off every hope; while the expression actually used allows the law of the spirit to shine through that of the letter. At first sight it might appear as if Jesus Himself designated this order of things "ex publico Judæorum affectu" (Erasmus). But a closer examination shows that this was not the case. For, while the Jews were wont to designate the heathen as dogs (Lightfoot, Suicer, Wetstein, Eisenmenger, Entd. Judenth. 713), they are in the text only called *κυνάρια*, not *κύνες*; implying that they were not like the great wild dogs which in the East infested towns and villages, but that they might be compared to small dogs attached to households (in Luke xvi. 21, however, the word *κύνες* is used). This apparently slight distinction forms the basis of the woman's reply. Besides, the antithesis—"to take the bread from the children and to give it to little dogs"—would serve to show the *humane motive* prompting the seemingly inhumane conduct—the Christian spirit under the Jewish guise, and to convince the woman that the question was not to be decided by any ordinance of traditionalism, but by the law of the spirit.

6. *Truth, Lord.*—The word *vaí* by way of admission, not of contradiction; but not exclusively, or even primarily, referring to the designation "little dogs." To have done so would have been to miss the meaning of Christ, although He had, no doubt, also intended to set before her mind the defilement clinging to her as a heathen. She acquiesces in *the truth of the whole statement*, humbly submitting to the judgment implied in the figure employed—that she had no right or title to the covenant-dispensation. But adopting this very figure (not with ἀλλά, as Chrysostom, Luther, and our authorized version have it, but with καὶ γάρ), she converts it into an argument. Truth, Lord—she says—it is even so: it is not meet to give the children's bread to the little dogs; but, on the contrary, the little dogs are sustained by what is left over from the superabundance on their master's table. De Wette interprets: "For dogs must be content with the crumbs which fall from their master's table." The meaning of her reply seems to be: Even so, Lord; for it is not customary for the children to suffer want in order that the little dogs may be fed, but rather that the latter are sustained by the crumbs which fall from the table. Viewed in this light, the reply is most becoming, indicating: 1. *Humility*, or submission to a figure which apparently involved shame and, as understood by the Jews, reproach. 2. *Perseverance*, transforming a seeming refusal into an implied promise of help. 3. *Spirituality*, recognising under the repulsive garb of the figure, the mind of Christ, whose love and benevolence she realized even through this unpromising medium. Evidently she beheld the rich fulness of Christ and of His kingdom. 4. *Confidence*, that the goodness and grace of the Lord were unlimited and illimitable.

7. *O woman, great is thy faith.*—Thus showing that, in the one main point, she was one of the lost sheep of the house of Israel.

8. *From that very hour.*—See ch. ix. 22; John iv. 53. An instance of healing at a distance, as in ch. viii. 13; John iv. The intermediate link in this case was the heart of the mother, so closely knit to that of her daughter; as in the other two instances it had been the paternal affection of the royal officer, and the deep faith of the centurion at Capernaum.

DOCTRINAL REFLECTIONS.

1. Christ banished as impure from the Holy Land, and passing through heathen countries. Historical parallels: Elijah, Paul.

2. The conduct of Christ in this case was occasioned by His

twofold desire of influencing His disciples, as well as trying the faith of the woman. When her deep trustfulness became apparent, it must at the same time have evoked in the disciples the conviction that she was a genuine daughter of Abraham. It was not, and could not be, the intention of the Saviour to form a new communion of believing heathens by sweeping away the old communion of believing Israelites. Thus the event here recorded was not an exception to His ordinary dealings, but rather a symbolical directory which afterwards guided the conduct of the Apostles; comp. Acts x. xi., and the journeys of Paul to Jerusalem, with which each of his missionary expeditions terminated.

3. When modifying the Jewish prejudice to the effect of treating as little dogs, who are included in the economy of mercy, those whom the Jews would have excluded from it as mere dogs, our Lord expressed the theocratic contrast between Judaism and heathenism in such a manner as to enable the woman to urge it in support of her plea. As ordained by God, this contrast implied that salvation was to be communicated to the heathen through the spiritual training and preparation enjoyed by Israel. But this arrangement had been perverted by Jewish prejudice, and the heathen were represented as impure dogs who had no part in the divine economy, and were excluded from the hope of salvation. Christ rectified this error by transforming the term of reproach employed by prejudice into a parable. It is not meet to take the bread from the children of the house, and to give it in the first place to the little dogs. Not that He implied that the house was poor, but that the time for the little dogs had not yet arrived. And such, indeed, was the general rule. But in her spiritual wisdom the woman took up the other aspect of the figure. The house and the table—she urged—are both full, and even during the meal crumbs fall to the ground. These may surely be eaten by the little dogs. Thus, while acknowledging the arrangements of the Old Testament economy, she exalted the fulness of Christ, which far exceeds all limitations.

4. On the miraculous cures at a distance, comp. the Leben Jesu ii. 1, 275. These mysterious communings of mind form, so to speak, the basis for the gracious blessings granted in answer to intercessory prayer.

HOMILETICAL HINTS.

The journey of Jesus through heathen territory an implied injunction of missionary labour.—As Judaism gradually closed, the

heathen world commenced to open to the Gospel.—The new place of retreat of the Lord.—The sorrows and joys of the Lord on this journey.—How the worldly-mindedness of His professing people always drove Him anew into the wilderness: 1. In His infancy; 2. after His baptism; 3. in the midst of His activity; 4. before His last sufferings; 5. at His ascension.—Elijah and the widow of Sarepta (1 Kings xvii. 9); Jesus and the woman of Canaan.—The woman of Canaan; or, successful prayer: 1. So earnest; 2. so believing; 3. so humble; 4. so wise; 5. so instant and persevering; and hence, 6. with such glorious results.—Boldness of this petitioner: 1. She cried *after Him;* 2. she fell down *before Him.* —Greatness of the trial to which the Lord subjected her faith: 1. Her difficulties: *a.* He answered her not a word; *b.* He appeared to refuse her request,—"I am not sent," etc.; *c.* He gave her a seemingly harsh reply: "It is not meet," etc. 2. Yet there was hope for her: *a.* He gave not a positive refusal, or did not turn from her; *b.* He spoke of the lost sheep, or reasoned with her; *c.* He only said that the little dogs were not to be fed if it deprived the children of their bread, or He put a plea into her mouth.—How it must clearly appear that ours is genuine faith, and not superstition, if we are to have part in the salvation of Israel. —How even the heathen may, in the sight of the Lord, belong to the lost sheep of the house of Israel.—How the Lord trains His disciples to be apostles to the heathen.—Shortcomings in the intercession of the disciples: 1. Their motive was good (the woman required help, and the Lord was able to grant it); 2. their arguments were insufficient (they were molested by her cries); 3. but even these insufficient arguments indicated the presence of love and compassion (the cry of a heathen went to their heart, and they forgot their Jewish prejudices).—It is impossible to continue cherishing fanaticism if we but rightly understand the cry of the human heart for help.—Why the Lord would have the disciples receive the woman into their communion.—Let us not go forth to the heathen attempting to win souls for a particular sect at home. —Exclamation of astonishment about the faith of this poor heathen. —Glorious declaration, "Be it unto thee even as thou wilt."—The greatness of her faith consisted in great humility, great trustfulness, and great ardour, notwithstanding a very small measure of knowledge.—Maternal love and faith here combined.—Thus the Lord showed Himself victorious over the devils even among the heathen.—Intercession as opening up the heathen world to Christ.

—How the longing of the world and the compassion of the Church meet and combine at the footstool of Jesus.

Starcke.—Canstein: God withdraws His gracious presence from those who are weary of it, and who despise His word and benefits: Acts xiii. 46; Hosea v. 15.—If we listen to the doctrine of men, we shall lose sight of Christ, Gal. v. 4.—*Zeisius:* It is the gracious will of God that even the heathen should be gathered into the kingdom of Christ, Isa. xlii. 6, xlix. 6.—*Hedinger:* God frequently exercises His people by manifold trials; He even appears to be cruel in delaying His aid, in order to draw out their prayers and to prove their faith.—*Canstein:* Even the tyranny of Satan must be subservient to the glory of the divine name.—Lo, how the cross drives people into the arms of our blessed Saviour!—O thou precious cross, how very needful and useful thou art!—Prosperity leads from Christ, but adversity brings to Him.—Parents should feel the misery of their children as deeply as their own; but the greatest of all afflictions is, if they are under the dominion of Satan, and do his works.—Parents should be concerned for the physical, and still more for the spiritual, well-being of their children.—*Canstein:* God is faithful, who adapts the measure of our temptations to that of the grace given us, 1 Cor. x. 13.—It is sinful to spend upon dogs or other animals that by which we ought to relieve men, who are the children of God.—We should not withhold even from animals their necessary sustenance.—*Osiander:* It is a grievous temptation to think that you are not one of Christ's sheep; still, continue to cleave implicitly to Christ, and you will overcome.—*Quesnel:* A genuine penitent will not be discouraged by the way in which God deals with him.—Faith will only increase, not decrease under trials, 1 Pet. i. 6, 7.—The Lord is near to all that call on Him, Ps. cxlv. 19.—Intercession, James v. 14, 15.—If we desire to receive from God what we ask, we must be content first to bear what God may be pleased to send, even though it were the greatest trial.—The prayers and the faith of parents bring down the richest blessing upon their children.

Gerlach.—The woman of Canaan had heard little of Christ; but her faith shows how even small knowledge may produce great effects, if received into a humble and broken heart.—Analogous passages of Scripture: the parable of the unjust judge, Luke xviii. 3; the wrestling of Jacob, Gen. xxxii. 24; the distress of Moses, Ex. iv. 24; the cry of Jesus, Matt. xxvii. 46 (Ps. xxii.).—It is remarkable how, in a certain sense, this woman rectified the

words of Jesus; but this arises from the nature of the thing.—The law, which accuses and condemns man, is removed by the grace which faith appropriates.

Heubner.—Expelled from His own country, Christ still remained faithful to it.—He often delayeth His answer lest we should grow weary of calling upon Him, and that although the promise remaineth true, Isa. lxv. 24, "Before they call, I will answer; and while they are yet speaking, I will hear."—Let us not be tempted to treat the entreaties of any one as troublesome. *Res sacra miser.—Chrysostom:* Jesus fulfilled even the law which prohibited the Jews from having communion with the Canaanites (Deut. vii.; although it only applied to their idolatrous customs, comp. the life of Elijah), in order that He might be able to say, John viii. 46.—A Christian combines love to his own country with affectionate interest in the world generally.—Import of the word "*nevertheless*," to which the Christian cleaves in pleading with God, Ps. lxxiii. 23–26.—*Truth, Lord; yet.*—The whole system of faith contained in these three words.—In one sense I have no claim upon Thee, yet in another I have.—Faith will stand the most searching and painful trial, and at last obtain the victory.—"Truth, Lord" (humility); yet (faith).—*Bengel:* Let us ever bear in mind that *we* are heathens.—We should be glad to receive the crumbs which fall from the table, instead of attempting to jump upon it, and even to upset it.—*Chrysostom:* Great is thy faith: thou hast not seen a single miracle; thou hast not heard any of the prophets; thou hast not been trained in the law; thou hast been passed by and treated with contempt by Me. Still thou hast persevered; receive then the acknowledgment of thy faith.—Noble mother of Canaan! how many mothers has thy example encouraged!—Wisdom and grace of Jesus in His dealings with the woman of Canaan: 1. In drawing her; 2. in trying her; 3. in rewarding her.—The woman of Canaan a figure of the Christian wrestling in faith.—Faith and prayer are inseparable.

Reinhard.—On the connection between true humility before God and genuine confidence in Him.—*Mehliss:* Even when help is deferred our confidence should not fail.—*Bachmann:* The Lord the Author and the Finisher of our faith.

3. *The Second Miraculous Feeding.* (VERS. 29–38.)

29 And Jesus departed from thence, and came nigh unto the Sea of Galilee, and went up into a mountain, and sat down there. 30 And great mul-

titudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them; 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32 Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And He commanded the multitude to sit down on the ground. 36 And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, besides women and children.

CRITICAL NOTES.

1. *From thence, farther on; μεταβάς.*—See above.

2. *And sat down there.*—He must needs return to His people. Accordingly, after having passed round the sources of Jordan, He again arrived at the eastern shore of the sea, and sat down there, or settled on the mountain,—*i.e.*, continued His solitary communing in prayer. But He could not remain unknown. The text here introduces a new description of sufferers, the *κυλλοί*, or *maimed* in hands or feet. Perhaps the term may allude to *cretins.*—The people cast them down at Jesus' feet,—indicating, according to *Bengel* and *Meyer*, their haste; according to *Fritzsche* and *De Wette*, implicit confidence; and according to *Baumgarten Crusius*, the helplessness of the persons who were afflicted. But may it not at the same time indicate both the rudeness of these mountaineers, and their confidence, boldness, and their rapid movements in order to bring to the feet of Jesus all who were diseased? Among these cures Mark specially instances that of a deaf and dumb person (vii. 32).

3. *They glorified the God of Israel.*—These remote mountaineers knew little of the Messianic character of Jesus. Probably they had adopted many heathen notions, and were wont to compare other gods with the God of Israel. Hence they now glorified the God of Israel, in consequence of the miracles of Him whom they acknowledged as His prophet.

4. *But Jesus called His disciples unto Him.*—The case was much more urgent than on the former occasion. The multitude

had followed Him from the mountains, and not, as formerly, gathered in preparation for the festival of Easter. For three days had they continued with Him, partly forgetful of the wants of nature. Such scanty provision as they had brought with them was consumed. There was no possibility of either going into neighbouring towns, or quickly returning across the lake. They could only retire to their mountain homes through the passes by which they had followed Him. They might therefore readily faint by the way. Similarly, the case was one of much greater *difficulty* than formerly. The multitudes here collected were more ignorant of the extent of Christ's power. On the other hand, the supply of the disciples was somewhat larger—seven loaves and a few fishes; whilst the multitude was smaller, at least by a thousand men. These circumstances will explain why the disciples in their discouragement designated their fishes as ἰχθύδια, and why Christ here commanded (κελεύειν) the multitude to sit down. From the similarity of this narrative to that of the first feeding of the people, and from the evident perplexity of the disciples, Schleiermacher and others have erroneously inferred that Matthew had here a second time reported one and the same fact. Krabbe, Hoffmann, Ebrard, and others controvert this view. Meyer thinks that the two events were different; but that the narratives had, in the course of tradition, become more like each other than the facts themselves. But the difference between them appears even in the term for the baskets (σπυρίδες, baskets for provisions) in which the fragments were gathered, and in the circumstance that there were seven of them. "The seven baskets correspond to the number of the loaves; the twelve baskets, to that of the Apostles." *Meyer*. If it be asked why less was left over when the provision had been originally greater, and the number of guests smaller, we might perhaps, in reply, point to the difference in the baskets. But if the twelve baskets implied that the Lord would make abundant provision for all the Apostles if they surrendered everything for Him, the seven baskets may indicate both that He would richly reward their sacrifices (seven baskets for seven loaves), and that their requirements were diminishing since their pilgrimage was nearing its end.

DOCTRINAL REFLECTIONS.

As above in the account of the first feeding of the multitude.

HOMILETICAL HINTS.

They cast those who were afflicted at Jesus' feet.—Cast all your care upon Him.—How the gracious help of the Lord should incite us to compassion.—Christ and His cures: 1. The variety of sufferings (the maimed also); 2. the rude attendants; 3. the Saviour always ready to help.—The repetition of the miraculous feeding of the multitude reminding us of the words of the Lord, "The poor ye have always with you."—Comparison between the two occasions on which the multitudes were fed: 1. The second occasion was seemingly less distinguished than the first (seven loaves, five loaves; five thousand, four thousand; twelve baskets, seven baskets). 2. In reality it was greater (on the first occasion the people knew Him well, while on the second they were ignorant mountaineers from the utmost boundaries of the land; on the first occasion the crowd was preparing to go up to the feast, while on the second it was gathered from the mountains; on the first occasion the miracle took place at the close of the first day, but on the second after they had continued for three days with Jesus). Similarly, the results were different. On the first occasion they would have made Him their king, while on the second they glorified the God of Israel.—What lessons the Lord here imparts for Christian households. He teaches them: 1. Confidence in His own superabundant riches; 2. carefulness in the use of the blessings which He bestows on them.—Provision is always made for the women and children along with the men.—The circumstance that the women and children are not specially mentioned, implying a promise for their provision.

Starcke.—See how obtuse our reason is when we continue to harbour doubts and unbelief, although we have so many evidences of the power and goodness of our God, Num. xi. 18–23.—*Osiander:* When God bestows His blessing, that which seemeth little becometh much.—*Cramer:* Nature is satisfied with plain fare (bread and fishes).—To eat and be satisfied are always combined when God spreads the table for His children.—Carefulness turns everything to account.—*Quesnel:* The more liberally we employ the gifts of God in a manner pleasing to Him, the more abundantly shall we receive of them, Gal. vi. 9.—*Luther:* Let us frequently think of the great multitude of peoples which daily sit down at God's table, and are satisfied. This will help us to glorify the love and power of our God.—*Quesnel:* Let heads of houses rely upon the divine provision, however numerous their families, Ps. lv. 23.

Lisko.—Erroneously: "This event occurred near Magdala, a city by the Lake of Galilee."—*Gerlach:* Magdala, a city by the lake of Galilee, not far from Gadara.—This mistake seems to have originated with Lightfoot and Wetstein.

Heubner.—The less the people thought about eating and drinking, the more did Christ care for their wants.—"Many children, many prayers" (many Paternosters).—Christ the spiritual Head of the house.—The Christian parent after the example of Christ.—Comp. the history of Basilius Magnus.

D. CHRIST MANIFESTS HIMSELF AS THE HIGH PRIEST IN HIS SUFFERINGS;—BEING REJECTED BY THE PHARISEES AND SADDUCEES, OR BY THE COMBINED THEOCRATICAL AUTHORITIES OF GALILEE.

CHAPTER XV. 39–XVI. 12.

CONTENTS:—Although the Lord landed privately on the western shore near Magdala, He was immediately met by His enemies. The combined authorities of the country now demand of Him to prove His claims to the Messianic title by showing that sign from heaven, which in their carnal expectations they connected with the appearance of the promised Deliverer. Their object evidently was to represent His probable refusal of their request as an acknowledgment of His being a false Messiah. Jesus dismisses them with a rebuke, in which He again points them to the sign of Jonas, *i.e.*, to His death and resurrection. Thus rejected in Galilee, He immediately returns across the sea to the eastern shore, there to prepare in retirement for His last journey to Jerusalem. The warning addressed to the disciples about the leaven of the Pharisees and scribes was intended to teach them that they were now to forsake Galilee, which had practically surrendered itself to heathenism, just as Moses and his people had left the land of Egypt.

1. *The Sign from Heaven* (CHAP. XV. 39–XVI. 4.)

39 And He sent away the multitude, and took ship, and came into the coasts of Magdala.

1 The Pharisees also, with the Sadducees, came, and, tempting, desired Him that He would show them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red:

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3 And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them, and departed.

CRITICAL NOTES.

1. *Into the coasts of Magdala.*—The circumstance that Jesus secretly lands in an obscure and unknown place, throws considerable light on the degree of hostility and persecution which He had to encounter during His last journey in Galilee. The watchfulness of the Jewish leaders appears from this, that despite the precautions used by the Lord, they are seemingly ready immediately to meet Him, this time with a categorical demand.—Magdala lay on the western shore of the lake. Probably it is the modern small village of el Mejdel, about an hour and a half to the north of Tiberias, and protected towards the sea by high cliffs (Robinson, ii. 397; Schubert, iii. 250). Robinson enumerates the various arguments against placing it on the eastern shore of the lake. In all likelihood the name of Mary Magdalene was derived from this place, which also gave birth to several of the Rabbins mentioned in the Talmud. According to Mark viii. 10, the landing took place in the district of Dalmanutha, probably a village not far from Magdala. We conjecture that the Lord touched the shore somewhere between these two villages, and nearer to Dalmanutha than to Magdala,—the account in Mark being the more accurate, while Matthew only speaks of Magdala, as being the place more generally known. Winer suggests that Magdala was the מִגְדֹּל אֵל of the Old Testament; Ewald, that it was Megiddo, which, however, according to Robinson, ii. 329, lay farther inland. The view of Ewald is based on the reading *Μαγαδάν*, in Codd. B.D., the Syriac version, etc. (which has been adopted by Lachmann and Tischendorf), and with which the reading *Μαγεδάν* (Vulg. Ital.) may be compared. But Codd. C.M., the Coptic translation, etc., read *Μαγδαλάν*. Now it is quite possible, either that this various reading may have originated from a desire to assimilate this name to that of a better known place, or else that Magada, the name of an obscure village on the lake, may have been converted into that of the well-known birthplace of Mary Magdalene.

2. *The Pharisees also, with the Sadducees.*—According to Strauss and De Wette, this is the same event as that recorded in ch. xii. 38.

The remark is true, but only so far as the spirit, the tendency, and some of the external features, not so far as the peculiar characteristics, of the narrative are concerned. Evidently, it occurred at a later period of history; the place where the Saviour landed, the demand made upon Him, and His reply, are all different. Strauss and De Wette regard it as improbable that the Pharisees and Sadducees should have combined. And yet these two parties must have united in the Sanhedrim which condemned Jesus to death! Instead of such idle conjectures, it would have been well if critics had rather inquired how it came that the two parties so speedily united in their hostility to the Saviour. That both the Pharisees and the Sadducees are introduced with the article, implies that in this case they represented the hierarchical authorities of the country generally. In the former contest, *the Synagogue* alone had been represented, while now the *Sanhedrim* itself, in its official capacity, deals with Jesus. Hence also the express demand of a sign from heaven, which may be considered as the logical inference from the last interview between the Pharisees and Jesus. On that occasion, the Saviour had not only discarded the authority of traditionalism, but His statements might even be interpreted as implying superiority to the law itself. This they knew was equivalent to asserting His claims as the Messiah. Accordingly, they now gave full utterance to the idea which the Pharisees of Galilee had previously urged, though in a less distinct manner (ch. xii.), by demanding a sign from heaven. Withal, as Theophylact remarks, their request still implies the supposition that the miraculous cures performed by Him had been effected by the power of Beelzebul.

3. *A sign from heaven.*—The same request had already been proffered by the Jews after He had driven from the temple those that bought and sold (John ii. 18); and His reply, "Destroy this temple," etc., substantially conveyed the same meaning as the answer given on the occasion recorded in the text. A second demand to the same effect was made, according to John vi. 30, immediately after the first miraculous feeding of the multitude, or about the same time as the request mentioned in Matt. xii. 38; a proof that the artifice of entrapping Him by such a proposal was at the time further carried out. In the text, this demand is brought forward a third time, and now in most explicit language. This sign from heaven was popularly expected to be outwardly visible; such passages as Dan. vii. 13 being interpreted in a sensuous manner, and probably referred to some visible manifestation of the *Shechinah*.

From the answer of Christ, in which the appearance of the clouds as a sign of the weather is subordinated to the signs of the spiritual world, we infer that the Pharisees and Sadducees shared the popular notions. The sign which they expected was, therefore, something purely external, belonging to a totally different sphere from the miraculous cures performed by Jesus. That the term ἐπερωτᾷν implies not merely questioning (as Fritzsche and Meyer suppose), but a formal demand, appears from the reply of Jesus: γενεὰ κ.τ.λ. σημεῖον ἐπιζητεῖ, and from the meaning of ἠρώτον in ch. xv. 23. The reply of Jesus is entirely adapted to the character of the deputation. If on a former occasion He had convinced the deputation from the synagogue that they were wretched teachers of the law, He now shows that these rulers were equally indifferent politicians, *i.e.*, very superficial observers of the signs of the times. They knew how to prophesy the weather for the ensuing day, but not how to interpret the signs of the times.

4. *Tempting Him*, or in order to tempt Him.—This does not necessarily imply the presupposition that He was really a false Messiah, and hence unable to show the sign from heaven. For, if He had acceded to their request, they would have been well satisfied with Him, and He would have been a Messiah according to their own mind, pledged to fulfil all their carnal hopes (see Matt. iv.) Repeatedly afterwards did they utter their secret desire that it might even be so; nor does this hope seem to be wholly extinct even in the derisive taunt, "If He be the Son of God let Him come down from the cross." But these carnal hopes were already in great measure eclipsed by their unbelief and their hostility. Hence the primary object of this twofold temptation was to represent Jesus to the people as a spurious Messiah, who was unable to substantiate His claims.

5. *When it is evening.*—Curiosi erant admodum Judæi in observandis tempestatibus cœli et temperamento aëris. Lightfoot, Hor. We would suggest that the Lord attached a symbolical meaning to what He said about the signs of the weather. The red at even of the Old Testament betokened fair weather at hand. Similarly, the red sky at the commencement of the New Testament indicated the storm about to descend upon Israel. But they were incapable of understanding either one or other of these signs. The plural τὰ σημεῖα τῶν καιρῶν is here used on account of the contrast of these two times. Beza, Kuinoel, and others, apply the expression to the miracles of Jesus; Grotius, to the fulfilment of

Old Testament prophecies; Meyer and De Wette, to the Messianic hopes and views entertained by the people in connection with Jesus. But undoubtedly these signs of the times depended mainly on their own relationship and conduct towards the Lord, which really constituted the contrast between this evening and morning, or the contrast of these *καιρῶν*. Accordingly, we might apply the redness of the sky at evening to the activity of Christ, and the red and lowering sky in the morning to His sufferings on the cross. This would strictly accord with His sign of the prophet Jonas. Besides, the reply of Jesus also involved the rebuke, that their views of the sign from heaven were entirely carnal and sensuous, applying only to the clouds and the outward sky; while the true sign from heaven consisted in the spiritual indications of the times. The circumstance that Jesus thus addressed the Pharisees and Sadducees before the people, seems to have been the reason why Luke records the event in a different connection (ch. xii. 54). Compare also the *μὴ μετεωρίζεσθε* of Luke xii. 29.

6. *The sign of Jonas.*—(The words *τοῦ προφήτου* are awanting in B.D.L., and omitted by Lachmann and Tischendorf). This time without any further explanation; implying that their present demand was connected with the former request of the Pharisees (ch. xii.), and hence that they were already acquainted with His explanation of the sign of Jonas. As if He would say, I refer you to My former statement on this subject.

7. *And He left them.*—This abrupt termination indicates that He judicially gave them up. *Bengel:* Justa severitas. Comp. ch. xv. 10, xxi. 17, xxii. 46, xxiv. 1. But the strongest evidence of this judicial surrender lies in the fact that Jesus at once passed to the eastern shore, and in His warning of the disciples against the leaven of the Pharisees and Sadducees. Manifestly Jesus now immediately returned with His disciples to the other side.

DOCTRINAL REFLECTIONS.

1. The demand of the Pharisees for a sign from heaven was certainly in itself no absurdity. But it depended upon an entire confusion of the first and the second advent of Christ. It is quite true that the prophecies on which they founded their views contained references to vast transformations in the world which would result from the completion of Christ's mission. But as the death and resurrection of Christ are related to the end of the world as the principle to the full development, or as the seed-corn to the ripe

fruit, so also is the sign of Jonas (or Christ's death and resurrection) most definitely connected with those signs from heaven which shall usher in the final catastrophe. Indeed, strictly speaking, it is the sign from heaven *in principle* which by and by will also appear in the clouds of heaven (Matt. xxiv. 30).

2. *Ye can discern the face of the sky, but.*—Of course this statement does not imply that it was easier to interpret the signs of the spiritual world than those of the sky. But the former, and not the latter, was the calling and business of the Sanhedrim, while in reality they were better prophets of the weather than interpreters of those prophecies which it was their duty to expound. Besides, the statement also indicates that the signs of the sky are uncertain, and may deceive us; while moral signs, if properly understood, never mislead.

3. "Mark relates that the Saviour sighed deeply in spirit when His enemies again met Him with this demand. He fully comprehended the decisive importance of that hour. Henceforth He could no longer tarry in Galilee—Galilee rejected Him." This holds even more true of Judea, whence these persecutions issued. The Master felt that now only a brief time of respite was left Him on the other side Jordan, to prepare Himself and His intimate disciples for the decease at Jerusalem.

4. This was the third occasion on which Jesus was driven from Galilee, and passed over the lake into the mountains. The first time it was to avoid the court of Herod; the second time He retreated before the traditionalism of the schools; the third time before the hardened hierarchy of the whole country.

HOMILETICAL HINTS.

The demand of a sign from heaven; or, the old temptation under a new form. 1. The old temptation: *a.* The proposal itself, to be a worldly Messiah, a Jewish conqueror, not a Saviour of nations; to overthrow the old world, not to renew the spiritual world by regeneration, and thereby to transform the external world. *b.* Why a temptation? Because it was based upon elements of truth which were perverted into error. 2. The new form of this temptation. *a.* It was under the guise of a sign from heaven; *b.* partly an allurement and partly a threat, forming a transition from the temptations from the *pleasures* of the world (Matt. iv.) to those from its *sufferings* (Matt. xxvi.); *c.* it was urged with the evident intention to represent the Lord to the people as a false Messiah, and thus to

destroy His influence, even if He escaped their hands.—How the Jewish politicians, in their knowledge of the weather, overlooked the signs of the spiritual weather: *a.* They lost the brightest day; *b.* they encountered the severest storm.—The successors of the prophets sunk to the level of weather-prophets,—a warning example.—How even their superficial knowledge of nature would rise in testimony against their theology.—Why the Lord here calls them hypocrites? *a.* Because they neglected and misunderstood those spiritual signs which it was their calling to interpret, while, on the other hand, they gave themselves to the interpretation of outward signs with which they had no business; *b.* because in general they perverted their spiritual into a secular calling.—Outward calculations of things always end in this, that a man at last becomes slavishly dependent upon wind and weather.—How most men allow themselves to be so engrossed by the signs of the visible sky as to overlook what is going on in the spiritual sky.—The true signs of the time.—Signs at evening and in the morning in the kingdom of God.—Let us not be dependent on wind and weather, but look up to the Sun of righteousness.—Why no other sign than that of Jonas could be given to this evil and adulterous generation.—He left them and departed; or, the decisive hour: 1. His death was now decided upon; 2. their fall and judgment were now decided; 3. the grand course of events during the long-suffering of Christ, from His resurrection to His second advent, was now decided; 4. the future condition of the Church as sharing the fate of her banished and persecuted Lord was now decided; 5. the termination of the old things of this world by the final judgment was now decided.—And He left them; or, the silent commencement of a new era.—He departed; but they are still standing and waiting for the sign from heaven.

Starcke.—The Pharisees and the Sadducees.—*Hedinger:* In any undertaking against Christ or His people, Pilate and Herod will always be ready to join hands, Luke xxiii. 12.—The enemies of Christ always repeat objections which have already been thoroughly answered and refuted.—Unbelief trusts God no further than it can see with its eyes and feel with its hands; while true faith simply relies on the word of God, even though it sees neither signs nor miracles.—*Canstein:* Let us give heed to those times which God has marked by certain signs.—Woe to those from whom Jesus departs; who is to be their Saviour and Helper?

Gerlach.—If your vision were not at fault, you would descry miracles enough to satisfy you!

Heubner.—How fruitful is human wisdom in expedients for our earthly concerns, while we so sadly neglect our spiritual interests!—There are "signs of the times" in the kingdom of heaven.—These signs only a devout mind can read; the Spirit of God discloses the divine purposes.—A Christian and a spiritual policy.—Christ does not beg for applause.

2. *The Leaven.* (Vers. 5–12.)

5 And when His disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

CRITICAL NOTES.

1. The circumstance that the disciples forgot to take bread with them forcibly illustrates their excitement, and the haste with which they had left the western shore. According to Mark (viii. 14), they had not more than one loaf in the ship with them. The event here recorded took place during the passage across the lake.

2. *The leaven.*—"*Ζύμην τὴν διδαχὴν ἐκάλεσεν, ὡς ὀξώδη καὶ σαπράν*, Euth. Zigab.—Suicer, Thesaur.: On the analogous application of שְׂאֹר by the Rabbins (to every contagious influence of and for evil), see Buxtorf, Lexic. Talm. p. 2303; Lightfoot on the passage." Meyer. According to Schneckenburger and De Wette, our Lord here referred to the hypocrisy, not to the *teaching*, of the Pharisees (comp. xxiii. 4). But Meyer rightly insists that the expression applied not merely to their own teaching, but also to those points in which they agreed with the law itself. The *ἐντάλματα ἀνθρώπων* (xv. 9), however, constitute only one part of the leaven. Applying to the two sects (the Sadducees as well as the Pharisees) the expression must refer to the corruptness of their teaching, or to their secularism, which, like leaven, had infected the whole people, and from which even the disciples were not quite free; more espe-

cially Judas, in whose heart this leaven was already beginning to operate. With the usual superficiality of rationalism, Von Ammon (ii. 285) supposes that domestic requirements or business engagements may have rendered the return to the eastern shore necessary, entirely overlooking the deep import of this event. In point of fact, it was a virtual banishment. As such the disciples also felt it. But a short time before they had traversed the breadth and length of the lake under peculiarly trying circumstances. Now they returned in the opposite direction by the same track. A second time they saw Capernaum at a distance, and they felt as if their home there were already lost. The Master read these feelings, and understood their sorrow. With brave determination, but as yet only partially renouncing the world, they followed Him; but their hearts still clung to the scene of their affections and hopes. Under these circumstances, Jesus addressed to them the solemn warning, "Take heed, and beware," etc. "When the children of Israel went out of Egypt, they were commanded to put away the leaven, and to leave it behind them (Ex. xii. 15–17). At the time, the expression referred to the spirit of Egypt as an infectious principle, most powerful for evil. They were not to take to Canaan any of the infectious corruptions of Egypt (comp. 1 Cor. v.; Stier, ii. 158). This journey of the Lord with His disciples resembled the passage of the children of Israel out of Egypt; like them, they now left behind the heathenism of the Pharisees and Sadducees. The Saviour felt that the great Paschal feast—not symbollically, but in reality—was at hand. Withal, He was deeply affected by the thought that, unconsciously, His disciples still carried with them some of the leaven of the Pharisees and Sadducees." Hence the warning (Leben Jesu ii. 2, 878).

3. *And Sadducees.*—Mark has instead: καὶ τῆς ζύμης Ἡρώδου. If the Sadducees had enlisted the sympathies of Herod in demanding a sign from heaven, the situation of matters had become even more critical. But this does not necessarily follow from the text. There was a twofold kind of leaven, which might be designated as hypocritical secularism, and distinguished, as assuming in the one case the garb of exclusiveness, in the other that of liberality. Here we have for the first time an indication of another offence than that of pharisaical exclusiveness, in the shape of the worldly policy of Herod coquetting with the Roman authorities of the land. We see, as it were, the germ of the later calumny, that Jesus claimed to be a king, and must therefore be an enemy to Cæsar.

4. *How many baskets.*—From Acts ix. 25, Bengel rightly infers that a σπυρίς was larger than a κόφινος.

DOCTRINAL REFLECTIONS.

1. The false exegesis of the disciples on the words of the Saviour may be regarded as the prototype of many a later miserable performance of the same kind. At first they probably tried to understand them literally, and therefore as meaning: Beware of partaking of the bread of the Pharisees and Sadducees, or have no further communion with them. But this would have implied that they would have had to make a separate provision for themselves, as the whole country being divided into Pharisees and Sadducees, any provision which they might have got from without would have been impure.—These thoughts were succeeded by the recollection that they had no bread, and by cares which drew down upon them the rebuke of the Lord about the littleness of their faith.

2. *Do ye not yet understand?*—The expressions are the same as before in connection with the washing of the hands. Now that the separation had actually commenced, it was high time that they should have better understanding. The Gospel of Mark gives a fuller outline of this rebuke.

HOMILETICAL HINTS.

The threefold retirement of the Lord across the lake.—Resemblance between the passage of the Lord across the lake and that of the children of Israel out of the land of Egypt.—Beware of the leaven of the Pharisees and Sadducees: 1. Its designation: a twofold kind of leaven, and yet in reality only one leaven (exclusive bigotry and lax universalism after all,—only secularity under the guise of piety). 2. The warning: *a.* Beware; *b.* so that, while avoiding one of these errors, ye fall not into the other.—To cross with Jesus to the other side implies and requires complete renunciation of the world.—It matters little that we outwardly leave Egypt, if we carry its corruption in our hearts.—The feelings of the Master and those of His disciples on leaving the realm of the Pharisees: 1. The foresight of the Master, and the negligence of the disciples; 2. the freedom from care of the Master, and the anxieties of the disciples; 3. the calmness of the Master, and the excitement and distress of the disciples.—Connection between the memory and the heart: 1. Excitement the spring of forgetfulness; 2. calmness and peace the surest means of presence of mind.—The circumstance

that the disciples had so frequently misinterpreted the meaning of the Lord, recorded for our warning.—Principal causes of false interpretations of the word of God: 1. Slavish literality; 2. personal interests; 3. fear; 4. arbitrary perversions.—How the Lord had to repeat to His disciples, and to question them on, the history of the twofold feeding of the multitude.—The anxiety of the disciples after the miraculous feeding of the multitude itself a mournful wonder.—Although the Lord ever performs new miracles, yet faith in Him still continues a miracle.—"Then understood they:" when error is removed, truth finds an entrance.—The Lord emphatically reiterates: Beware of the leaven of the Pharisees and Sadducees.—The leaven of Jewish legalism and of heathen secularism in the Church of Christ.

Starcke.—Quesnel: We do not lose by following Christ so closely as for a time to forget every earthly consideration; since, after all, we have the best part, Ps. lxxiii. 25.—*Majus:* Let us not mix up different creeds.—Beware of heretics and false teachers.—*Cramer:* As leaven pervades the whole mass, so will a single error on any fundamental doctrine corrupt all our other views, depriving them of their spiritual value, 2 Tim. ii. 17.—*Zeisius:* Hearers are apt to suppose that certain sermons are aimed against them, while this may be due to the voice of their own conscience, not to the words of the preacher.—*Majus:* The mistakes of disciples, and their consequences.—*Canstein:* How often does anxiety for daily bread take the place of anxiety for the soul!—Jesus searching the heart.—Christ bearing with the weakness of our faith, and giving more grace.—*Cramer:* Frequent meditation on the past gracious and wonderful provisions of our God an approved remedy for unbelief.—How frequently is it thus that they who ought to have been teachers have need to be taught again which be the first principles of divine truth!—*Gerlach:* The words of Jesus may be misinterpreted or forgotten simply from weakness of faith.—Accordingly, the Lord rebukes not so much their ignorance, as their weakness of faith and their carnality, which was the source of that ignorance.

Heubner.—Pharisaism: appearance of piety, hypocritical ostentation of faith. Sadduceism: appearance of a spirit of inquiry, concealment of faith from fear of men.—On ver. 7: Similarly we might say, Simple-minded Christians do not understand the arts and plans by which unbelief undermines Christianity.—Vers. 8–10: A clear evidence this that the Apostles were neither credulous, nor on the watch for miracles.

PART THIRD.

CHRIST PRESENTS THE FUTURE HISTORY OF THE KINGDOM OF HEAVEN, IN OPPOSITION TO THE ANCIENT WORLD AND THE THEOCRACY.

CONTENTS (from ch. xvi. 13–xx. 16) :—The period has now arrived for founding the Church of Christ, or *ἐκκλησία*, as a distinct and visible community, in opposition to that ancient form of the Theocracy which was henceforth doomed to judgment. The open and full confession that Jesus was the Christ, the Son of God, formed, so to speak, the moment when the *ἐκκλησία* was born. From that hour Christ manifested and owned His Church as such, through the confession which the Church made of Him. This Church is here presented in its leading characteristics: 1. In its *prophetic* character, from ch. xvi. 13–xvii. 27; 2. in its *priestly* capacity, from ch. xviii. 1–xix. 26; 3. in its *kingly* manifestation, from ch. xix. 27–xx. 16.

FIRST SECTION.

THE CHURCH IN ITS PROPHETIC CHARACTER, AS CONFESSING CHRIST, THE SON OF GOD, IN OPPOSITION TO THE LEGAL OPINIONS CONCERNING HIM, ENTERTAINED BY THE SYNAGOGUE.

CHAPTER XVI. 13–XVII. 27.

The Church of Christ in its *prophetic* character is here set before us, first, as confessing Christ, ch. xvi. 13–20; then as bearing the cross of Christ, in contrast to that worldly fear of the cross by which He was assailed, vers. 21–28; then, as in real fellowship with the spirits of the blessed, in opposition to the solitary tabernacles of spurious separation from the world, ch. xvii. 1–8.—Next, the Church is described as wholly unknown and hidden, vers. 9–13; yet as wonder-working, vers. 14–21; though still in human weakness, vers. 22, 23; as free, but voluntarily subject and paying tribute to the old temple, vers. 24–27.

The historical succession of events was as follows :—In company with His disciples, the Lord passed along the left bank of the Jordan, towards the mountains. At Bethsaida Julias He performed the cure of a blind person (recorded in Mark viii. 22), at the same time enjoining strict silence upon him. Thence they continued their journey to the immediate neighbourhood of Cesarea Philippi, touching (as it would seem from Mark viii. 27) only the adjoining villages, but avoiding the town itself. It was in these coasts, or district, that the Lord evoked the confession of Peter, which was followed by the announcement of the foundation of His Church, ἐκκλησία. Immediately afterwards, Jesus distinctly announced His impending sufferings, since these were connected with the foundation of His Church, as the latter was with the confession of His name. On this occasion Peter began to rebuke Him; and he who had lately been commended as confessing, was now reproved as tempting. The event just recorded, led to the admonition, addressed to His disciples generally, on the subject of taking up the cross and following Him. A week later, the Lord called His three most intimate disciples to witness His transfiguration on the Mount. As they came down, Jesus explained to them the advent and mission of Elias. At the foot of the mountain, the healing of the lunatic boy, possessed with a devil, took place. From thence Jesus secretly passed through Galilee, probably for the purpose of acquainting His friends with those impending sufferings, for which He had already prepared His disciples. Refusing the solicitation of His brethren to join the caravan going up to the feast, He went secretly to Jerusalem, to the Feast of Tabernacles, which was celebrated in autumn. Thus the history advances to the month of October of the year 782 (according to Wieseler, to the 12th October), John vii. 1–10. In Jerusalem the events recorded in John vii. 11, etc., took place, when Jesus pointed to the fulfilment of the Old Testament symbols in His life. The healing of the man blind from his birth (John ix.), hastened the full and final determination of the Jewish authorities to put Him to death. But in all probability Jesus did not continue in Judea during the interval between the Feast of Tabernacles in October, and the festival of the Dedication of the Temple in December (according to Wieseler, the 27th December). During that period He appears to have paid a farewell visit to Galilee, and to have passed from Samaria to Perea, where He tarried till the feast of the Dedication of the Temple (Leben Jesu ii. 2, 1003). After His return to Galilee, Jesus again appeared in public, though probably, as

in Jerusalem, only surrounded by a large number of His friends. For the last time Jesus now came to Capernaum, where He was asked for the payment of the temple tribute, ch. xvii. 24–27. Thus far our section.

A. *The Church as confessing Christ, the Son of God.* (CHAP. XVI. 13–20.)

13 When Jesus came into the coasts of Cesarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of man, am? 14 And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

CRITICAL NOTES.

1. *Into the coasts of Cesarea Philippi.*—The cure of the blind person at the eastern Bethsaida (Mark viii. 22) had taken place before that. Cesarea Philippi, formerly called Paneas (Plin. H. N. V. 15), from the mountain Panius, dedicated to Pan, in the immediate neighbourhood. The town is supposed to have been the ancient *Leshem*, Josh. xix. 47; *Laish*, Judg. xviii. 7; and *Dan*—"from Dan to Beersheba." It lay near the sources of Jordan, at the foot of Mount Lebanon, a day's journey from Sidon, in Gaulonitis, and was partly inhabited by heathens. The town was enlarged and beautified by Philip the tetrarch, who called it Cesarea (King's Town) in honour of Cæsar Tiberius. The name Philippi was intended to distinguish it from Cesarea Palestina (Robinson, Palest. ii. 439; also, vol. iii. sect. ix.). Tradition reports that the woman with the issue of blood resided here. Her name is said to have been Berenice. Agrippa further embellished this city, and called it Neronias in honour of Nero. The modern village of Banias, and the ruins around it, mark the site of the ancient city.

2. *Whom do men say?*—How do men explain the appearance of the Son of man? Meyer: What do they understand by the desig-

nation, Son of man? De Wette: I who am a humble, lowly man. But this completely misses the peculiar import of the expression, *Son of man.*

3. *Some say.*—"The reply shows, that, in general, He was *not yet* looked upon as the Messiah." Meyer. In our view, the answer of the Apostles proves the reverse of this, showing that His enemies had by their calumnies succeeded in lowering the popular estimate concerning Jesus.

4. *John the Baptist* (see ch. xiv. 2).—This, for a time, had been the opinion of the courtiers of Herod.—*Elias*, as the precursor of the Messiah. Such was the view professed by those whom fear of their superiors induced to deny His claims to the Messianic office, while, from a desire of not entirely surrendering the expectations which had been excited by His appearance, they still regarded Him as a prophet.—*Jeremiah.* Of course, in the same sense as Elijah,—not in the sense of literally revisiting the earth, nor in that of implying the doctrine of the transmigration of souls. The opinion of these persons concerning Jesus was evidently lower than that of those who regarded Him as Elijah (Mark xv. 35; John i. 21). The one party referred especially to what might be designated as the reformation inaugurated by Jesus, while the other had regard to His denunciations of the corruption of the times. According to the lowest view, He was represented by His friends as one of the old prophets. Three points are clearly brought out in this conversation: 1. That, to a certain extent, Jesus was still generally acknowledged by the people. 2. That the faith of the majority had been lowered and misled by the influence of their superiors, so that diverging opinions were now entertained regarding Him. 3. That this inconstancy and wavering led to a decreasing measure of homage.

5. *But whom say ye that I am?*—This was the decisive moment in which the separation of the New Testament ἐκκλησία from the Old Testament theocracy was to be made. The hour had come when a distinct Christian confession was required.

6. *Simon Peter.*—Peter answered not merely in his own name, but in that of all the disciples. Thou art the Christ,—*i.e.*, the Messiah Himself. And this not in the sense in which carnal Jewish traditionalism held the doctrine of the Messiah, but in the true and spiritual import of the title—the Son of the living God. The latter expression must not be taken merely in a *negative* sense, as denoting the *True God* in opposition to false deities; it must also be viewed in a *positive* sense, as referring to Him whose manifesta-

tions in Israel were completed in and crowned by the appearance of His Son as the Messiah. This, however, implies Sonship not only in a moral or official, but also in the ontological sense. Thus the reply of Peter had all the characteristics of a genuine confession—being *decided, solemn,* and *deep.*

7. *Jesus answered.*—Also a confession, decided, solemn, and deep; being the divine confession of the Lord in favour of the Church, which had now confessed His name, and of her first witness.—*Blessed art thou* (Rom. x. 9), *Simon, son of Jonas.* Meyer erroneously denies the antithesis between this address and the new title given to Peter. Different views have been taken in reference to this antithesis. 1. Paulus explains it: Simon, or obedient hearer,—son of Jonas, or son of oppression. 2. Olshausen: יוֹנָה, dove, with reference to opposite tendencies. Thou, Simon, art a child of the Spirit. 3. Thou, Simon, son of a dove (which makes its nest in the rock, a figure of the Church), shalt be called a rock (the rocklike dwelling-place of the dove; *i.e.,* of the Church). With this antithesis the other in the same verse is connected. According to the flesh, thou art a natural son of Jonas; but according to this revelation of the Spirit, a child of the Father who is in heaven (referring to his regeneration, and consequent faith and confession).

8. *Flesh and blood.*—Various views have been taken of this expression. 1. Calvin, Beza, Neander, De Wette, refer it to our corporeal nature in opposition to the πνεῦμα. To this Meyer objects, that our physical nature is termed in Scripture only σάρξ, not σὰρξ καὶ αἷμα [in 1 Cor. xv. 50, "*flesh and blood*" should be literally understood]. 2. According to Lightfoot, it must be taken [with special reference to the fact, that the Rabbins use בָּשָׂר וְדָם as a kind of paraphrase for *Son of man,* including the accessory idea of the weakness involved in our corporeal nature] as simply denoting *weak man,* equivalent to *nemo mortalium* [as in Gal. i. 16]. This view is adopted by Meyer. 3. It has been applied to physical, as contrasted with spiritual generation. John i. 13: οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, κ.τ.λ.—Our text refers, then, to descent by natural birth, as contrasted with that proceeding from regeneration. This appears still further from the connection between the expressions, "*flesh and blood*" and "*son of Jonas,*" and from the antithesis, "*My Father which is in heaven.*" Hence Gal. i. 16 must mean: When I received a commission to preach to the Gentiles, I conferred not with my Jewish race; and Eph. vi. 12: In reality, we wrestle not with beings of human kind, but with the powers of darkness,

whose representatives and instruments they are; and 1 Cor. xv. 50:. The kind which is of this world (of the first man, who is of the earth) shall not inherit the kingdom of God; but we must enter it by a complete transformation into a second and new life which is from heaven. Accordingly, the antithesis in the text is between knowledge resulting from natural human development, or on the basis of natural birth, and knowledge proceeding from the revelation of the Father in heaven, or on the basis of regeneration.

9. *Hath not revealed it,—but My Father which is in heaven.*—A difficulty has been felt, how to reconcile this declaration with the fact, that the disciples had at a much earlier period recognised Jesus as the Messiah (John i.). 1. *Olshausen* holds that this confession of Peter indicates a much more advanced state of knowledge: *ὁ υἱὸς τοῦ Θεοῦ, τοῦ ζῶντος.* 2. *Neander* thinks that all earlier revelations had more or less proceeded from flesh and blood. 3. *Meyer* suggests that the text refers to that first acknowledgment of Jesus as the Messiah, in consequence of which the disciples came and surrendered themselves to Him. 4. In our view, the new element in this confession lies, first of all, in its ethical form. It was no longer a mere knowledge (or recognition) of Christ. While the general *knowledge* of the Jews concerning the Messiah had retrograded, and degenerated into discordant and self-contradictory *opinions*, the knowledge of the disciples had *advanced*, and was now summed up and concentrated into an act of spiritual faith in Peter's confession, which, in view of the hostility of the Jewish rulers, may be characterized as a real martrydom (*μαρτυρία*). Another new element lay in the view now expressed concerning the Messiah. On all the main points, the Jewish and traditional notions of the Messiah had evidently been thrown off, and a pure and spiritual faith attained from converse with the life of Jesus. In both these respects it was a revelation of the Father in heaven, *i.e.*, a heavenly and spiritual production. The new life was germinating in the hearts of the disciples. De Wette regards this passage as incompatible with the earlier acknowledgments of the Messiah; while Fritzsche, Schneckenburger, and Strauss talk of a twofold period in Christ's ministry: the first, when He was a disciple of John; the second, when He attained to consciousness of His Messianic dignity. But these critics have wholly misunderstood this narrative.

10. *And I say also unto thee.*—The expression shows in a striking manner the reciprocity existing between Christ and His disciples. *Their confession evolves His confession. Thou art Peter,—*

Πέτρος, in Aramaic כֵּיפָא, *the stone*, or *the rock* (see Meyer). The Greek masculine noun arose from the translation of the name into Greek; the name itself had been given at an earlier period, John i. 42. It was now bestowed a second time to indicate the relationship subsisting between Peter and *the Ecclesia*, rather than to prove that Peter really was what his name implied. From the first this name was intended to be symbolical; although its real meaning was only attained at a later period in the history of Peter. But at the same time the words of Jesus imply the acknowledgment that his character as Peter had appeared in this confession.

11. *And upon this rock.*—For the various interpretations of this passage, see Wolf's *Curæ*. We submit the following summary of them:—1. The term "rock" is referred to Christ Himself. Thus Jerome, Augustin, Chemnitz, Fabritius, and others.—2. It is referred to Peter's confession. Thus most of the Fathers, several Popes, Leo I., Huss in the *Tractat. de ecclesia*, the *Articuli Smalcald.* in the *Append.*, Luther, Febronius, and others.—3. It is applied to Peter himself. *a.* In the popish sense, by Baronius and Bellarmin, as implying that Peter was invested with a permanent primacy. *b.* With reference to the special call and work of Peter as an Apostle. By thee, Peter, as the most distinguished of My witnesses, shall the Church be founded and established: Acts ii. and x. So, many Roman Catholics, as Launoi, Dupin,—and later Protestant expositors, as Werenfels, Pfaff, Bengel, and Crusius. Heubner thinks that the antanaclasis, or the connecting of Peter with *πέτρα*, is in favour of this view. But he combines with it the application of the term to the confession.—4. It is applied to Peter, inclusive of all the other Apostles, and, indeed, of all believers. Thus Origen on Matt. xvi. 18: "Every believer who is enlightened by the Father is also a rock."—5. In our opinion, the Lord here generalizes, so to speak, the individual Peter into *πέτρα*, referring to what may be called the Petrine characteristic of the Church—viz., *faithfulness of confession*,—as first distinctly exhibited by Peter. Hence the words of Jesus only refer to Peter in so far as by this confession he identified himself with Christ, and was the first to upbuild the Church by his testimony. But in so far as the text alludes to an abiding foundation of the Church, the expression refers not to the Apostle as an individual, but to *πέτρα* in the more general sense, or to faithfulness of confession. That Peter was here meant in his higher relation, and not in himself, appears from the contrast in ver. 22; while the fact that his distinction conferred no official primacy is evident from

this, that the same rights and privileges were bestowed upon all the Apostles: Matt. xviii. 18; John xx. 23; Eph. ii. 20; Rev. xxi. 14. That he himself claimed no pre-eminence appears from his First Epistle, in which he designates Christ as the corner-stone, and Christians as living stones, 1 Pet. ii. 5, 6 (as themselves Peter, or related to Peter). Lastly, that he knew of no successors in the sense of the Papacy, is proved by his exhortation to the presbyters not to be lords over God's heritage (the κλῆροι, 1 Pet. v. 3).

12. *My Church.*—Here the ἐκκλησία of Christ, in distinct contrast to the Jewish congregation, קָהָל. Hence the passage refers not simply to a community of believers, but to a definite organization of this community (compare what follows on the keys). Accordingly, the passage alludes to the Church as the organized and visible form of the βασιλεία τῶν οὐρανῶν. The Church is not the kingdom of heaven itself, but a positive institution of Christ by which, on the one hand, the kingdom of heaven becomes directly manifest in the world by its *worship*, while, on the other hand, it spreads through the world by means of its *missionary efforts*. The Church bears the same relation to the kingdom of heaven as the Messianic state under the Old Testament to the theocracy, the two being certainly not identical.

13. *The gates of hell* (*Hades*).—Sheol. De Wette: "Here, equivalent to the kingdom of Satan." But this is evidently erroneous. Throughout Scripture Hades means the kingdom of death; which is, indeed, connected with the kingdom of Satan, but has a more comprehensive meaning. Hades is described as having gates; it is figuratively represented as a castle with gates (Song viii. 6; Job xxxviii. 17; Isa. xxxviii. 10; Ps. cvii. 18). These gates serve a hostile purpose, since they opened, like a yawning abyss of death, to swallow up Christ, and then Peter, or the Apostles and the Church, in their martyrdom. For a long time it has seemed as if the Church of Christ would become the prey of this destroying Hades. But its gates shall not ultimately prevail—they shall be taken; and Christ will overcome and abolish the kingdom of death in His Church (see Isa. xxv. 8; Hos. xiii. 14; 1 Cor. xv. 15; Eph. i. 19, 20). Of course, the passage also implies conflict with the kingdom of evil, and victory over it; but its leading thought is the triumph of life over death, of the kingdom of the resurrection over the usurped reign of the kingdom of Hades. Erasmus, Calvin, and others, refer it to the victory over Satan; Grotius, to that over death; Ewald, to that over all the monsters of hell, let loose through these

open gates; Glöckler, to that over the machinations of the kingdom of darkness (the gate being the place of council in the East); Meyer, to the superiority of the Church over Hades, without any allusion to an attack on the part of Hades. The idea, that the Old Testament ἐκκλησία would fall before the gates of Hades, is here evidently implied (Leben Jesu ii. 2, p. 887).

14. *The keys of the kingdom of heaven.*—Luke xi. 52; Rev. i. 18, iii. 7, ix. 1, xx. 1. It is the prerogative of the Apostles, either to admit into the kingdom of heaven, or to exclude from it. "The figure of the keys corresponds with the figurative expression οἰκοδομήσω in ver. 18; since in ver. 18 the ἐκκλησία, which, at Christ's second appearing, is destined to become the βασιλεία τῶν οὐρανῶν (as if this were not already its real, though not its open character, which at Christ's second coming shall only become outwardly manifest!)—is represented as a building. But, in reference to Peter, the figure changes from that of a rock, or foundation, to that of an οἰκονόμος; or, in other words, from the position and character of Peter to his office and work."—*Meyer.* But evidently the antithesis here presented is different from this view. Peter is designated the foundation-stone as being the first confessing member of the Church, though with an allusion to his calling; while in his official relation to the Church he is represented as guardian of the Holy City. Hence the expression, rock, refers to the nucleus of the Church as embodied in Peter; while the keys allude to the special office and vocation in the Church.

15. *And whatsoever thou shalt bind.*—A somewhat difficult antithesis, especially with reference to the preceding context. *Bretschneider* (Lexicon): "The expression '*binding*' means to bind with the Church; and '*loosing*,' to loose from the Church." But this is to confound ideas which are very different. *Olshausen* understands it of the ancient custom of tying the doors. But the text speaks of a key. *Stier* regards it as in accordance with rabbinical phraseology, taken from the Old Testament; *binding* and *loosing* being equivalent to *forbidding* and *permitting*, and more especially to *remitting* and *retaining* sins. But these two ideas are quite different. Lightfoot, Schöttgen, and, after them, Von Ammon, hold that the expression implied three things: 1. Authority to declare a thing unlawful or lawful. Thus Meyer regards δεῖν and λύειν as equivalent to the rabbinical אסר and התיר, *to forbid*, and *to permit*. 2. To pronounce an action, accordingly, as criminal or innocent. 3. Thereupon to pronounce a ban or to revoke it. But as the Lord here

speaks of the keys of the kingdom of heaven, He can only have referred directly to the last-mentioned meaning of the expression, though it involved the first and second, as the *sentence* of the Apostles would always be according to truth. A comparison of the parallel passage in Matt. xviii. 18 confirms this view. There *Church discipline* is enjoined on the disciples collectively, to whom precisely the same assurance is given which in the text is granted to Peter alone; while in John xx. 23 the order is reversed: the expression, *remitting* sins, being equivalent for *loosing*, and *retaining* sins, for *binding*. The whole passage forms a contrast to the ecclesiastical discipline of the Pharisees, Matt. xxiii. From the evangelical character of the New Testament ministry, it seems to us impossible to interpret the expression as meaning to *forbid* and to *permit*, according to the analogy of rabbinical usage. To bind up sins, as in a bundle, implies coming judgment (Job xiv. 17; Hos. xiii. 12); while, on the other hand, sins forgiven are described as loosed (LXX. Isa. xl. 2). Both figures are based on a deeper view of the case. When a person is refused admission into the Church, or excluded from it, all the guilt of his life is, so to speak, concentrated into one judgment; while its collective effect is removed, or loosed, when he is received into the Church, or absolved. The object of this binding and loosing is stated only in general terms. No doubt it combined all the three elements of the power of the keys, as the non-remission or remission of sins (Chrysostom and many others),—viz.: 1. The principle of admission or non-admission into the Church, or the announcement of grace and of judgment (the kingdom of heaven is closed to unbelievers, opened to believers). 2. Personal decision as to the admission of catechumens (Acts viii.). 3. The exercise of discipline, or the administration of excommunication from the Church (in the narrower sense, *i.e.*, without curse or interdict attaching thereto). In the antithesis between earth and heaven, the former expression refers to the order and organization of the visible Church; the latter, to the kingdom of heaven itself. These two elements then—the actual and the ideal Church—were to coincide in the pure administration of the Apostles. But this promise is limited by certain conditions. It was granted to Peter in his capacity as a witness, and as confessing the revelation of the Father (Acts v.), but not to Peter as wavering or declining from the truth (Matt. xvi. 23; Gal. ii.).

16. *That they should tell no man.*—Since the people would not give up their carnal notions of a worldly millennium. The Christian

acknowledgment of the Messiah was not to be mixed up with Jewish expectations. Christ's Messianic life had to be actually completed before His disciples were to testify of Him as the Christ. Nay, the Lord Himself was to be the first publicly to announce it to the people, in the hour of His martyrdom (Matt. xxvi. 64).

DOCTRINAL REFLECTIONS.

1. At first sight it may seem an accident that the first announcement of the Church as distinct from, and in contrast to, the State—while the ancient theocratic community combined both Church and State—should have been made in the district of Cesarea, which owned the sway of so mild a monarch as Philip. At any rate, the event was one of universal historical importance, and may be regarded as the preparation for the feast of Pentecost.

2. In what passed between our Lord and His disciples we are led to observe,—1. The contrast between human views of religion and a confession of faith prompted and evoked by the grace of God:—in the former case, fear, dejection, uncertainty, and discordance; in the latter, courage, frankness, certainty, and unity. 2. The indissoluble connection between true confession and a life of revelation and in the Spirit, or regeneration; 3. between a common confession and the formation of the visible Church; 4. between the confession of the Church to Christ and Christ's confession to the Church; 5. between the character of the first believing confessor and his official calling.

3. In the text, Peter is presented to us in a twofold relationship: 1. As Peter; 2. as receiving the keys. The former designation applied to him as the first believing confessor, the first member of the ἐκκλησία, to which others were afterwards to be joined. Hence it referred to his practical life as a Christian bearing witness to Jesus, rather than to his official position in the Church. This spiritual character formed the basis of his office in the narrower sense, the main purport of which was to arrange individual believers into a community, and, by organizing a visible Church, to separate between the world and the kingdom of heaven. As being the first witness to Jesus, Peter, so to speak, laid the foundation of the Church: 1. By his confession on this occasion; 2. by his testimony, Acts ii.; 3. by his admission of the Gentiles into the Church, Acts x.; 4. by being the means of communicating to the Church the distinguishing feature of his character—fidelity of confession.

4. On the fact that the Church indelibly bears not only the

characteristic of Peter, but of all the Apostles; or that all the apostolic offices are unchangeably perpetuated in it, comp. ch. x. (against Irvingism).

5. In its *apostolic nucleus, its apostolic beginning, and its apostolic depth and completeness*, the Church is so thoroughly identified with the kingdom of heaven itself, that its social determinations should in all these respects coincide with the declarations of God's Spirit. But this applies only in so far as Peter was really Peter —and hence one with Christ, or as Christ is in the Church. That there is a difference between the Church and the kingdom of heaven, which may even amount to a partial opposition, is implied in the antithesis: "on earth"—"in heaven."

6. The present occasion must be regarded as the initial foundation, not as the regular and solemn institution, of the Church. The promises given to Peter still relate to the future. For the strong faith which prompted his confession was rather a prophetic flash of inspiration (the blossom), than a permanent state of mind (the fruit). This appears from the following section.

7. In this passage Peter is represented as the foundation-stone, and Christ as the builder; while in 1 Cor. iii. 11, Christ is designated the foundation-stone, and the Apostles the builders. "The latter figure evidently alludes to the relation between the changing and temporary labourers in the Church, and her eternal and essential character, more especially her eternal foundation; while the figurative language of Jesus applies to the relation between the starting-point and commencement of the Church in time, her outward and temporal manifestation, and her eternal Builder" (Leben Jesu ii. 2, p. 886). *Richter* (Erklärte Hausbibel i. 157): "The Church opens the way into the kingdom of heaven. Christ built on Peter and the Apostles, not His *kingdom*, but His *Church*, which is *one*, though not the *only*, form in which Christianity becomes outwardly visible." Hence Olshausen is mistaken in regarding the ἐκκλησία as simply tantamount to the βασιλεία τοῦ Θεοῦ.

8. For special treatises on the supposed primacy of Peter, see *Heubner*, p. 236; *Danz*, Universalwörterbuch, article *Primat*; *Bretschneider*, "Systematische Entwicklung," p. 796, etc.

9. On the power of the keys, see *Heubner*, p. 240; the author's "Positive Dogmatik," p. 1182,—the literature belonging to it, p. 1196; Berl. kirchl. Vierteljahrsschrift ii. 1845, Nr. 1; *Rothe*, Ethik iv. 1066.

HOMILETICAL HINTS.

The Church of Christ founded under the sentence of expulsion pronounced on Christ and His Apostles both by the Jewish Church and the State: 1. Its preparatory announcement, ch. xvi.; 2. its complete and real foundation (Golgotha); 3. its solemn institution and manifestation, Acts ii.; comp. ch. iii. and iv. and Heb. xiii. 13.—The decisive question, "Whom do men say that the Son of man" is?—Difference between opinions about Christ and the confession of Christ.—The first New Testament confession of Christ, viewed both as the fruit and as the seed of the kingdom of heaven: 1. The fruit of the painful labour and sowing of Christ; 2. the germ and seed of every future confession of Christ.—The confession of Peter an evidence of his spiritual life: 1. In its freedom and cheerful self-surrender, 2. in its decidedness; 3. in its infinite fulness; 4. in its general suitableness for all disciples.—Jesus the Christ, the Son of the living God: 1. In His nature; 2. in His mission; 3. in His work.—The joy of the Lord at the first fruits of His mission.—The confession of the Lord to His Church: 1. How it will continue to become more abundant even to the day of judgment: "Whosoever shall confess Me," etc. 2. What it imports.—The blessedness of Simon in his character as Peter.—The Son of the living God acknowledging those who are begotten of the Father as His own relatives and brethren.—The life of faith of Christians ever a revelation of the Father in heaven.—Genuine confession a fruit of regeneration.—The rock on which Christ has founded His Church, or Peter in a spiritual sense, is faithfulness of confession.—Fidelity of confession the principal characteristic of the Church.—Relation between Christ, the Rock of the kingdom of heaven, the corner-stone of the everlasting Church, and the foundation on which His visible Church is reared: 1. In the one case, the Apostles are the builders, and Christ the rock and corner-stone; 2. in the other case, the Apostles are the foundation, and Christ the Builder.—Only when resting on that rock which is Christ will His people become partakers of the same nature.—How the Church of Christ will endure for ever, in spite of the gates of Hades.—The old, legal, and typical Church, and the new Church of the living Saviour, in their relation to the kingdom of death: 1. The former is overcome by the kingdom of death; 2. the latter overcomes the kingdom of death.—Complete victory of Christ's kingdom of life over the kingdom of death.—First Peter, then the keys; or, first the

Christian, then the office.—The power of the keys as a spiritual office: 1. *Its infinite importance:* announcement of the statutes of the kingdom of heaven; decision respecting the admission and continuance [of members]; or, in its threefold bearing—(1.) on the hearers of the word generally, (2.) on catechumens, and (3.) on communicants. 2. *The conditions of its exercise:* a living confession, of which Christ is the essence; readiness to bind as well as to loose, and *vice versa*, the ratification of the kingdom of heaven.—The keys of the prisons and indulgences of the Inquisition as compared with the keys of the kingdom of heaven; or, the difference between the golden and the iron keys.—The confession of faith kept as a secret from the enemies of Christ.—The preparatory festival of the New Covenant.

Starcke.—It is useful, and even necessary, for preachers to be aware of the erroneous fancies which are in vogue among their hearers on the subject of religion.—*Cramer:* Every man should be able to give an account of his faith, John xvii. 3.—The discordant thoughts respecting the person of Christ.—*Majus:* The just must live by his own faith.—*Osiander:* Be not vacillating, but assured in your own minds.—*Quemadmodum os loquitur pro toto corpore, sic Petrus lingua erat Apostolorum et pro omnibus ipse respondit.* Hieron.—The other two confessions of Peter, Matt. xiv. 33; John vi. 68.—If we acknowledge Christ aright in our heart, we shall also freely confess Him with our mouth, Rom. x. 10.—The divine and human natures combined in the person of Christ.—Blessedness of faith.—To know Christ is to be saved, John xvii. 3.—*Quesnel:* True blessedness: 1. It consists not in the advantages of birth, nor in natural gifts, nor in riches, nor in reputation and dignity; but, 2. in the possession of the gifts of grace through Christ.—*Hedinger:* All true faith is the gift of God.—*Osiander:* If the truth of God is mixed up with human fancies, it does more harm than good.—Let no one hastily talk of the good which he has received, but let him first make experiment of its reality, Eccles. v. 1.

Gerlach.—The Christian Church possesses this power of the keys, not in its outward capacity or organization, but in so far as the Spirit rules in it. Hence, whenever it is exercised as a merely outward law, without the Spirit, the Lord in His providence disowns these false pretensions of the visible Church.

Heubner.—In order to be decided, and to become our own faith we must publicly profess it.—How much great men are influenced by the opinions of the age!—The independence of Christians of pre-

valent opinions.—Peter's confession not his faith only, but that of all disciples, John vi. 68.—Peter's confession the collective confession of the Apostles.—See what value Christ sets on this faith.—It is impossible for any man, even though he were an apostle, to impart faith to another. This is God's prerogative.

B. *The Church as bearing the Cross of Christ, in contrast to that worldly fear of the Cross by which the Lord is assailed.* (VERS. 21–28.)

21 From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. 22 Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. 23 But He turned, and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works. 28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom.

CRITICAL NOTES.

1. *From that time forth.*—From the first Jesus had given obscure intimations of the sorrows which were before Him: John ii. 4, etc. Now, however, He made a distinct announcement of the precise form of His sufferings; 1. because the disciples were strong enough in faith to bear this intelligence; 2. because their faith in the Messiah would thereby be effectually guarded from the admixture of carnal Jewish notions; 3. because the Lord could not conceal from His disciples what awaited them, and would have none but voluntary followers on His path of suffering. But Christ not only announced His impending sufferings; He also explained and showed their necessity—it was a δεικνύειν ὅτι δεῖ, although interrupted by the remonstrance of the disciples.

2. *Of the elders.*—The detailed enumeration of these parties proves that there was a general conspiracy on the part of all the Jewish authorities, and hence indicates the rupture of the whole outward theocracy with Christianity.

3. *And be raised again the third day.*—According to Meyer, it is impossible to reconcile so clear and distinct a prediction of the resurrection with the circumstance that the disciples were so much disheartened by the Lord's death, as not to expect His restoration to life, and that they did not know what to think of the empty sepulchre, etc. Accordingly, this critic assumes, with Hasert, Neander, De Wette, and others, that Christ had on this occasion indicated His resurrection in a much more indefinite manner than in the text, and that this intimation had assumed the shape of a distinct prediction only *ex eventu*, and from tradition. Süsskind, Heydenreich, Kuinoel, Ebrard, and others, regard, on the other hand, the narrative in the text as an accurate account of what took place at the time. (See also *Leben Jesu* ii. 2, p. 894.) Nor can we see any difficulty in regard to the later conduct of the disciples. As they evidently did not receive Christ's announcement of His impending death, we cannot wonder at their failing to apprehend and remember what He had said of His resurrection. Besides, until the day of Pentecost, they were very doubtful expositors of the words of Jesus; the figurative and symbolical language employed often leaving them uncertain what to take in a literal and what in a symbolical sense. Hence they frequently explained figurative expressions literally, Matt. xvi. 7; John iv. 33, xi. 12; while, on the other hand, they understood literal expressions figuratively, John vi. 70; Matt. xv. 15–17. Accordingly, in this instance also the disciples seem to have remained in doubt in what sense the Lord uttered this solemn and mysterious saying, and that even after He had repeated it a second time, Mark ix. 10. Their uncertainty was all the greater from the state of their minds, which assumed an attitude of opposition whenever the Lord made such disclosures. Hence, we conceive that the ἤρξατο of the Lord ("He began to show them," etc.) was interrupted by the vehement remonstrance of Peter, just as Peter's attempted rebuke was interrupted by the Lord's reproof. In all these instances, we must not picture to ourselves the Lord as delivering lectures *ex cathedrâ* to His disciples, but as making disclosures and revelations which caused intense excitement. Besides, the statement that the disciples gave way to despair after the death of Jesus, is quite contrary to the account of the Evangelists. The honourable interment, the anointing of the corpse (which must not be regarded as identical with the Egyptian practice of embalming), their meetings, and their going to the grave, sufficiently show that there were gleams of light in their darkest hours. On the other

hand, their doubts in regard to the resurrection—even after they had been informed of it—are explained by the prodigious greatness both of the anticipation and of the reality. The idea, that the language of Jesus was symbolical, and referred to a fresh impulse to be given to His cause, scarcely requires refutation.

4. *Then Peter took Him;* προσλαβόμενος.—He laid his hand upon Him, or seized Him from behind, as if he would have moved Him by main force to alter His purpose. He stopped the Master in this manner for the purpose of remonstrating with Him. *Grotius* explains it: he embraced Him; *Meyer:* he took Him aside, κατ' ἰδίαν. The account says nothing of either. When Jesus turned round, He addressed Himself not only to Peter, but also to the other disciples; for, as in his confession, so at this time, Peter represented the general feeling. Meyer rightly infers from the expression ἤρξατο, that Jesus did not allow him to finish his address. But we see no reason to conclude that He turned His back upon Peter; the expression, ὁ δὲ στραφείς or ἐπιστραφείς (as in Mark), being rather against this supposition. Jesus turned round to Peter and the other disciples; and the command, ὕπαγε ὀπίσω μου, referred to the fact, that in a spiritual sense Peter was attempting to obstruct His path.

5. *Be it far from Thee;* Ἵλεώς σοι.—A proverbial expression, εἴη ὁ Θεός being understood. God preserve Thee!—equivalent to the Hebrew חָלִילָה.

6. *Get thee behind Me, Satan;* ὕπαγε ὀπίσω μου. See ch. iv. 10.—The expression *Satan* is here used in a more general sense, denoting an adversary, or *the Tempter*, with an allusion to the satanic element which was unconsciously at work in Peter. It is scarcely necessary to say that it was not meant as a term of reproach. Most Roman Catholic critics adopt the suggestion of Hilary, and maintain that only the first words were addressed to Peter, and the rest (from "Satan") to the devil. Maldonatus takes the term "Satan" in the general sense of *adversarius*, which may be admitted, provided we keep in mind that there was an allusion to Satan himself. As Judas afterwards became permanently and consciously, so Peter now became momentarily and unconsciously, a representative of the cause of Satan, who would fain have banished the cross and the kingdom of Christ. In opposition to this, Christ chose the cross as conformable to the divine purpose, as the manifestation of His righteousness, and as the basis of His redemption.

7. The expression σκάνδαλόν μου is stronger than ἐμοί. The

word *σκάνδαλον*, a later form of *σκανδάληθρον*, *a trap-stick*; hence a snare, or generally, an obstruction in the way, especially in a metaphorical sense.

8. *The things that be of God.*—As represented by the will of Christ. The antithesis to this: *those that be of men.* It deserves notice that human depravity is always expressed by the plural, and not the singular. If the singular is used, the epithet *παλαιός* is added to *ἄνθρωπος*. The reason is obvious. Humanity is not represented as in itself opposed to God. The general meaning of the passage is: On this occasion thou thinkest not of what is conformable to the holy counsel of God, but to the sinful inclination of men. Its special application is: Thou rejectest the counsel of Him who has determined to make the cross and its sufferings the ground of salvation, to do homage to the carnal views and expectations of the Jews concerning a secular kingdom of the Messiah.

9. *If any man will come after Me.*—This declaration throws light both upon the statement of Christ and the counter-statement of Peter. The impending sufferings of Christ would certainly involve the disciples in similar persecutions and trials, though perhaps not immediately or outwardly. Hence they were unfit to follow Him; nor could He employ them, unless they were ready and willing wholly to surrender themselves to Him, and to suffer for His sake. To follow Jesus requires both inward self-renunciation and an outward manifestation of it, in willing submission to whatever sufferings may befall us as disciples. This renunciation must amount to self-denial, that is, it must become complete abnegation and surrender of our selfish nature and of our self-will. The expression "deny himself" forms a solemn prophetic contrast to Peter's later denial of his Lord. "Taking up the cross" was a proverbial expression; but in this connection referred to readiness to endure even the most painful and ignominious death in following Christ. At the same time, it also alluded to the Lord's crucifixion, and may be taken as a typical expression for the later death on the cross of Peter himself. See Matt. x. 38; John xxi.

Here, as at an earlier period of His history, when the first signs of persecution and of popular defection appeared, the Lord left it to the free choice of His disciples whether or not they would continue to follow Him.

10. *For whosoever will save his life.*—Compare ch. x. 39. Words these of the deepest importance, embodying the fundamental principle both of the hidden and mystical, as well as of the outward and

actual, life of a Christian. The fear of death subjects to the bondage of death, Heb. ii. 15; while readiness to suffer a holy death for Christ's sake opens up before us true life. This is our watchword in baptism, Rom. vi.; and, indeed, in all our Christianity.

11. *For what is a man profited, if he shall gain the whole world, and lose his own soul? i.e.*, if his soul be forfeited by this bargain.—The explanation, "and *damage*," or "*injure*, his own soul," falls entirely short of the meaning of the expression. The following four propositions are implied in the statement of the text, which is intended to show that a man will lose his life except he follows Christ: 1. Whoever seeks to save his life by ungodly means, wishes for a portion of worldly gain. 2. But to gain the world (as such) in a selfish and sinful manner, implies the loss of the soul. 3. This loss is infinitely greater than even the gain of the whole world, assuming that such were possible. 4. In truth, whoever has lost his own soul for the world has gained even the world only in appearance, but lost it in reality.

12. *Or what shall a man give?*—A proof that the loss of the soul is perpetual and irreparable. If a man loses his soul, he can find no equivalent for it within the whole range of the apparent possessions of this world, by which to ransom it from its bondage unto death. *Ἀντάλλαγμα*, properly *counter-price*. The price which a man gives is the *ἄλλαγμα*; the counter-price which a man receives is the *ἀντάλλαγμα*. Hence the expression, *giving* an *ἀντάλλαγμα* (not *taking* it), implies the idea: "if the bargain should be broken off." This is, indeed, possible in secular transactions, but not when a man has bartered his soul for the world; since, in point of fact, he has gained only an illusory image or likeness of the world, not the world itself (Leben Jesu ii. 2, p. 899).—The Lord here shows that the desire and endeavour of gaining the world really lay at the root of the carnal Messianic hopes of the Jews, as, indeed, had already appeared in the third temptation by which He was assailed at the commencement of His course, Matt. iv. A caricature this of the real *κληρονομία*.

The next verse shows that the Lord referred not merely to a *negative* damage, but also to a positive punishment.

13. *For it shall come to pass that the Son of man shall come.*—*Μέλλει γάρ*. Not a simple future, but meaning: the event is impending that He shall come. On this second advent, see ch. xxv.; 2 Thess. ii.; Rev. xix., xx., etc.—*In the glory of His Father*. Not merely as representative of the Father in the judgment which is to

be executed, but as the Founder of a new world, the Centre and Author of the "regeneration."—*He will reward every man according to his work,*—πρᾶξιν, or the total outward manifestation of his inner life as a believer or unbeliever. This reference to the second advent is specially intended to prove the former statement: "*Whosoever will lose his life for My sake shall find it.*"

14. *There be some standing here.*—Various explanations of this difficult passage have been offered. 1. *Chrysostom* and many others hold that the limit, "until He comes," etc., refers to the history of the Transfiguration, immediately following. 2. *Grotius, Capellus, Wetstein, Ebrard,* etc., apply it to the destruction of Jerusalem and the founding of the Church. 3. *Dorner* interprets it of the conquests and progress of the Gospel. 4. *Meyer* and others apply the expression to the proximity of the second advent itself. For further explanations we refer to our remarks on Matt. xxvii. The disciples had taken in a literal sense, and hence misunderstood, His figurative statements about His ideal advent. Withal, Meyer characterizes the language of the Saviour as rationalizing. 5. *De Wette* seems in the main to agree with the opinions of Grotius, Wetstein, etc.: "According to Mark and Luke, Christ merely predicted the advent of His kingdom." But we question whether Mark ix. 1 can be separated from viii. 38, or Luke ix. 27 from ver. 26. In our opinion, it is necessary to distinguish between the advent of Christ in the glory of His kingdom within the circle of His disciples, and that same advent as applying to the world generally and for judgment. The latter is what is generally understood by the second advent; the former took place when the Saviour rose from the dead and revealed Himself in the midst of His disciples. Hence the meaning of the words of Jesus is: The moment is close at hand when your hearts shall be set at rest by the manifestation of My glory; nor will it be the lot of all who stand here to die during the interval. The Lord might have said that only two of that circle would die till then, viz., Himself and Judas. But in His wisdom He chose the expression, "some standing here shall not taste of death," to give them exactly that measure of hope and earnest expectation which they needed.

15. *Taste of death;* γεύεσθαι θανάτου.—A rabbinical, Syriac, and Arabic idiom; death being represented under the figure of a bitter cup or goblet.

DOCTRINAL REFLECTIONS.

1. See the preceding critical notes.

2. *The prediction of His death.*—Two points here require to be kept in view: 1. The difference of the times when, and 2. the difference of the persons to whom, Jesus spoke. The more obscure intimations took place at an earlier period, and were made to a wider circle of Christ's hearers. Hence also they are more frequently recorded under these circumstances in the Gospel of John. But, after the last decisive events, Jesus made the most full and clear disclosures on this subject within the circle of His disciples. Nor could He have concealed His impending death from the disciples, when the Pharisees had so manifestly laid snares for Him over the whole land. (Leben Jesu ii. 2, 892.)

3. *The prospect of the resurrection on the third day.*—The progressive clearness with which it was announced, was closely connected with the prophecies of the Old Testament. It is a mere sophism on the part of certain critics to maintain that Jesus should at once have derived full knowledge of it either from the Old Testament or from His own supernatural consciousness. Christ was conscious of embodying in His person the fulfilment of the Old Testament. In its pages the Saviour found everywhere indications of the progressive experience of His life, or of His humiliation and exaltation. In the most general manner this principle was embodied in the history of the covenant-people itself. But the curve of humiliation and exaltation seemed always to become stronger, the more exalted the life of those who occupied prominent places in the theocracy. With these saints of old, it seemed to descend into ever lower and more awful depths, and again equally to rise into more glorious heights. This contrast, which appeared distinctly even in the history of Abraham, came out more fully in his successors—in Jacob, Joseph, Moses, David, and Elijah. But Christ would not only discover this fundamental principle in the history of the Jewish people and its most prominent representatives, but also trace it in numberless features of Old Testament history: in the Book of Psalms, in the types of the law, and in the utterances of the prophets. It seemed as if this curve were the distinguishing characteristic of things great and small. Thus every page of the Old Testament would convey to the Lord not only the certainty of His death, but also the assurance of His resurrection; just as the fundamental idea of the pointed arch may be traced in every part of a Gothic cathe-

dral. If it be asked how Jesus predicted that He would rise on the third day, we reply, "That, according to the regular course of nature, in the process of the separation between soul and body, the absence of all traces of life during three days, is regarded as an evidence of death." But Christ was assured in the Spirit that He should not see corruption (Leben Jesu ii. 2, 893). Thus the Lord Jesus drew from the depth of His theanthropic consciousness, evidence, explanation, and assurance of the types and predictions of the Old Testament—all these being sealed, as it were, by the administration of His Father in the experiences of His life.—(On the remarks of Strauss against the predictions of Jesus, see Ebrard, p. 540.)

4. When the Lord informed His disciples about His approaching sufferings, He at the same time announced to them His return in glory. In doing this, He might well set before them His approaching advent in the resurrection in the full glory of His final advent at the end of the world, since to believers His resurrection implied His final advent, *being the principle of His full glory*. Comp. the concluding discourses of Jesus in the Gospel according to John; and Phil. ii. 6–11. We also observe a distinct gradation in these revelations: Matt. xvi. 21, xvii. 22, 23, xx. 18, 19, xxvi. 2.

HOMILETICAL HINTS.

How the Lord purifies the enthusiasm of His disciples for the approaching kingdom of the Messiah, by directing their thoughts to His path of suffering.—From the knowledge of the Divine Messiah to that of the suffering Saviour is a great step.—Connection between confession and the path of the cross.—The New Testament Church and the preaching of the cross commenced at the same moment.—Peter the first confessor of Jesus, and His first tempter on the path of suffering.—How the Spirit of Christ is reflected in His disclosures respecting His impending sufferings: 1. His divine clearness of vision, surveying the whole way. 2. His wisdom: hitherto a sparing indication; now disclosures adapted to the knowledge of His disciples. 3. His faithfulness: they are to follow Him freely and voluntarily. 4. His certainty of victory: on the third day.—Why the disciples had not rightly received the saying about the resurrection.—Only that man *can* believe in the resurrection who is *willing* to believe in the cross of Christ.—The quick relapse of Peter from divine power into human weakness.—Still, despite all his relapses, he was Peter.—The spurious imitation of Peter during

the progress of the history of the Church: 1. Seizing the Lord; obstructing His path; abounding in protestations; simulating love. 2. Shunning the cross; loving the world.—Set by the Lord before the Church as a warning example.—How Peter anticipated his destiny.—He wished to bind the Lord Himself, but to loose the world. —How he shut himself out, while seizing in a carnal spirit the keys of the kingdom of heaven.—The leading element in Peter's mistaken advice: 1. It was the device of men, in opposition to the good pleasure of God; 2. love to the human Messiah instead of faith in the Son of God; 3. attachment to life, in opposition to the right way of life; 4. hoping for the inheritance of the world, in opposition to the inheritance of the kingdom of heaven.—The address to the disciples with which the Lord entered on His path of suffering: 1. Its divine clearness: the whole path is traced out. 2. Its heavenly decision: whoever obstructed His path was a Satan. 3. Its holy summons: "If any man will come after Me." 4. The foundation and ground of this call: "What shall it profit a man?" 5. The promises connected with it: "the Son of man in the glory of His Father." 6. The gracious comfort: "There be some standing here."—Self-denial the preliminary condition of following Jesus.—Following the Lord on the path of suffering: 1. Its commencement: confession of Jesus; denial of self. 2. Its course: looking up to the Lord, who goeth before; taking up the cross. 3. Its goal: transitory sufferings with Jesus; eternal glory with Him.—If in life we die with Christ, we shall in dying live with Him.—Whoever in life partakes of the cup of Christ's death, will in death drink abundantly of the cup of His life.

Starcke.—Zeisius: Christ the pattern of Christian teachers, as gradually and carefully progressing from the easier to the more difficult lessons.—*Hedinger:* Christ must suffer, and thus enter into glory, Luke xxiv. 26.—The doctrines of Christ's sufferings and resurrection must always be conjoined.—A mere good opinion is not sufficient.—*Canstein:* Our best friends, so far as this world is concerned, are often our greatest enemies in spiritual and heavenly matters.—To the carnal men of the world, the crucified Saviour is still either a stumbling-block, or else foolishness, 1 Cor. i. 23; 2 Cor. x. 4, 5.—*Hedinger:* Be not lifted up by knowledge or prosperity: how easily mayest thou fall, and from an angel become a satan!—*Zeisius:* All carnal wisdom which opposeth itself to the word and will of God, is only devilish, however great or plausible it may appear.—*Majus:* If the truth is at stake, we must not spare our dearest friends.—If we do

not deny ourselves, we cannot bear the cross.—It is the duty of believers to die unto self and to live unto Christ.—*Majus:* What appears to us to be gain, must be regarded as loss for Christ's sake, Phil. iii. 7, 8.—*Quesnel:* The loss of the soul can never be repaired. —If thou sufferest injustice at a human tribunal, wait with confidence for the future righteous judgment of Christ.

Lisko.—After death, the resurrection. Through death to life; through shame to glory; by the cross to the crown; through defeat to victory! Thus Christ, and thus His people.—Suffering is inseparable from following Christ.—To take up the cross denotes our readiness to suffer.—Fear of suffering is fatal.—Glorious reward of grace which will follow suffering.—*Gerlach:* Confession and suffering must go together.

Heubner.—Human wisdom would dissuade us from making sacrifices for the sake of duty.—Jesus regarded and treated every one as Satan who wished to turn Him aside from His heavenly mission.—To dissuade from duty is not friendship, but seduction.—*Luther:* What is the Papacy at the present day, but the carnal kingdom which the Jews expect from the Messiah!—As with Christ, so with His followers, the path to exaltation is through humiliation.—Christ's frankness in announcing the fate of His disciples.—The Christian's mode of calculation.—The loss of what is eternal cannot be compensated by the gain of earthly possessions.—The future is no illusion.

W. Hoffman.—The coming of the Son of man, "Maranatha," p. 37.

C. *The Church as a Spiritual Communion, in opposition to the Solitary Tabernacles of Spurious Separation from the World.* (CHAP. XVII. 1–9.)

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with Him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. 5 While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their

eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

CRITICAL NOTES.

1. Since the fourth century, tradition has fixed on Mount Tabor, in Galilee, as the locality of this event. See the description of it in Schubert and others. This opinion is, however, evidently untenable. Not only was Mount Tabor inhabited to its summit at the time, but it seems exceedingly improbable that Jesus would have so suddenly left His retreat in the highlands of Gaulonitis, and transferred the scene of one of His most secret revelations to Galilee, where He was everywhere persecuted. Besides, ver. 22 implies that the change of residence to Galilee took place at a later period, while in Mark ix. 30 it is distinctly stated, that after these events Jesus had secretly passed through Galilee.

The highest mountain-top in Gaulonitis was Mount Hermon. Accordingly, some fix upon Hermon itself as the scene of this event; others on Mount Panius, near Cesarea Philippi. But from the description of the mountain, and the statement in ver. 9, that "they came down" from its height, it seems likely to have been Hermon.

2. *After six days.*—So Matthew and Mark.—Luke has it ὡσεὶ ἡμέραι ὀκτώ. According to the common phraseology, the expression, *about eight days*, denoted a week—or, *after six days*, adding the day of Peter's confession. During a whole week the disciples had been bearing about, and meditating upon, the revelation which Christ had made concerning His cross. At the close of it, the Lord prepared for them the first Sabbath of the New Testament,—an earnest and foretaste both of His resurrection and of the Christian Sabbath.

3. *And was transfigured.*—Matthew and Mark use the term μετεμορφώθη; Luke expresses it, ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, κ.τ.λ. According to Luke, this transformation of His appearance took place while He was praying. According to Matthew, "His face did shine as the sun, and His raiment was white (bright) as the light." Luke has it: "the fashion of His countenance was altered, and His raiment was white and glistering." Mark dwells upon the brightness of the raiment: "it became shining, exceeding white as snow, so as no fuller on earth can white them." Meyer observes, that "this event is not to be regarded as a parallel to what

is recorded in Exod. xxxiv. 29, since the shining of Moses' face was the consequence of a personal revelation of God." As if the text did not refer to a different presence of God from that recorded in Exod. xxxiv! "We know how the human countenance is often lit up by joy, beautified by affection, or wonderfully transformed by the peace and blessedness realized in the hour of death. The revelations vouchsafed to the prophets often made them pale as death (Dan. x.), at other times resplendent with joy. The face of Moses shone when he came down from Mount Sinai, so that no one could bear to look upon his countenance. In the text, we have the highest instance of this kind which could possibly occur in human experience. The infinite fulness of the Spirit was poured out over His whole being; the heavenly glory of His nature, which was still concealed under His earthly appearance (and during His conflict with the kingdom of darkness), now broke forth." (Leben Jesu ii. 2, 905.) Meyer rightly remarks, that this manifestation of His δόξα was an anticipation of His future state of glory (John xii. 16, 23, xvii. 5, 22–24; 2 Cor. iii. 18; Matt. xiii. 43).

4. *And behold!*—Indicating that this was even more marvellous than His own transformation.—*There appeared unto them* (the reading ὤφθη, B.D., does not alter the sense). The vision of Moses and Elias was outward and actual, though implying a peculiar subjective state on the part of the disciples, which was caused by their communion with Jesus. Luke furnishes what might be called a psychological account of the matter, when he describes them as heavy with sleep and yet awake throughout. The proximity of these glorified spirits produced, not indeed a morbid state of somnambulism, but a peculiar *moral* state, like that of the ancient seers. It is an idle inquiry, how they came to know the persons who appeared on this occasion; we presume that they immediately recognised the vision in the same manner as they beheld it.

5. *Moses and Elias.*—The appearing of these blessed spirits explains the change which passed on the Lord. For the time He exchanged His intercourse with this world for that with the world above. The fact that a person looks very differently in the midst of festive joy, and when engaged in the ordinary labour of his calling—on a journey, or surveying the scene from a mountain height, and surrounded by his daily cares—while triumphantly standing forth on behalf of some great principle, and when weighed down by temptation or trials,—affords a very faint analogy of this transformation. Commonly, Jesus was engaged in conflict either with the lust

or the sorrow of this world; on this occasion, it was the festive celebration of the Messiah.

6. *Talking with Him.*—Meyer remarks that we have no information as to this conversation. But the Evangelist Luke states that "they spake of His decease which He should accomplish at Jerusalem." This also furnishes the key to the meaning and object of this vision. It presents the two chief representatives of the Old Covenant as the forerunners of the Messiah, and as acquainted with and cognisant of His impending course of suffering. Hence this may be regarded as an evidence of the agreement of the Old and New Testaments in reference to the sufferings of the Messiah.

7. *Lord, it is good for us to be here.*—Not: It is well that we the disciples are here (Paulus, Baumgarten-Crusius, Meyer), that we may provide dwellings for a longer stay; for, although ἡμᾶς precedes ὧδε, the expression evidently includes the Lord. Hence we adopt the common explanation of the verse (proposed by Chrysostom, etc.): It is good for us to be in *this* place—in opposition to Jerusalem; but not as contrasted with the impending sufferings. The latter would imply that Peter had again lapsed into the carnal views expressed in ch. xvi. 22, which were incompatible with that kingdom of Messiah which was to be established by suffering. On the contrary, we understand the words of Peter as implying that he was even willing to give up the prospect of that coming glory, satisfied if, separated from the world, he could continue, with the Lord and His companions, in spiritual communion with Moses and Elias. At a still later period we find him ready for suffering, though in the sense of a conflict of suffering by the sword. Hence we may trace the following course of spiritual development in his history: 1. Anticipation of the glory of Messiah in connection with the ancient national polity; 2. in opposition to that polity, but as victorious over it; 3. relinquishment of the hope of the Messianic kingdom in this world, both in its sufferings and its glories; 4. willingness to suffer—but with the sword in hand; 5. after his denial of the Saviour, simple willingness to suffer—in hope; 6. anticipation of the glory of the kingdom through suffering and conflict by the sword of the Spirit. These various stages of his experience may be regarded as respectively typifying the Jewish Church—the Gentile Church under Constantine the Great—the monastic Church—the Popish Church, with its two swords—and (5 and 6) the true Church, with its sword of the Spirit.—*Three tabernacles:* arbours, forest-tents, hermitages.

8. *Behold—and behold.*—A threefold progression, commencing in ver. 3. The first miracle was Christ transfigured and surrounded by the beatified spirits of the representatives of the Old Covenant. The second miracle was the bright cloud, which constituted the sign from heaven, refused to the Jewish authorities who had asked for it, and now granted, unsolicited, to the disciples. The third miracle was the revelation of the Father by a voice from heaven.—The expression *νεφέλη φωτεινή* denotes a luminous cloud, and not merely "a bright cloud or mist lit up by the sun" (Paulus), (*φωτεινὸς ἥλιος*). It was of the same kind as the cloud at the ascension, or the clouds of heaven at the advent of the Son of man (Matt. xxiv. 30: *καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ*. Mark xiii. 26: *καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης*. Luke xxi. 27: *ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς*. Comp. Dan. vii. 13). Hence, this was the sign from heaven, the real *Shechinah* (שְׁכִינָה, Talmud. *præsentia Dei*; from שָׁכַן, to lie down, to rest, to dwell), of which that in Exod. xiii. 21, xl. 34, formed the type, and which in turn was a *symbol* of the spiritual glory resting on the New Testament Church, separating between the holy and the unholy (Isa. iv. 5), and at the same time also a *type* of the splendour of the New Jerusalem, Rev. xxi. 23.

9. *Overshadowed them; αὐτούς.*—According to *Le Clerc*, all present; according to *Wolf*, *Bengel*, etc., the disciples; according to *De Wette* and *Meyer*, Jesus, Moses, and Elias. De Wette appeals in confirmation of his view to the account given by Luke. But to us his narrative conveys the impression that all present were overshadowed by a dazzling light, which, as it were, separated them from the earth generally; while Jesus, Moses, and Elias entered to the cloud which hovered over them, floating along with it. There seems to have been a mutual attraction—of the cloud downwards, and of the glorified figures upwards. A prelude this of the ascension. *Olshausen* explains the expression "overshadowed," as implying that the light was so overpowering and dazzling as to prevent their looking into the cloud. "The strongest light is = *σκότος*. Hence the latter is used in Scripture instead of the former. The Lord is said to dwell in *φῶς ἀπρόσιτον*, and again in darkness, 1 Kings viii. 12; Exod. xx. 21." Meyer misses the point in remarking that such a cloud would overshadow or place the figures in semi-darkness, etc. The effect of the cloud was to overshadow the disciples, or for the time to separate them, on the one hand, from immediate bodily

vision of Jesus, Moses, and Elias, and of God coming to them; and, on the other, from the profane world. The shadows of a heavenly night were closing around them. Thus Mary had been overshadowed by the δύναμις ὑψίστου. Under the Shechinah which overshadowed the Virgin, and separated her from the whole ancient world, bringing her into the most immediate divine presence, Christ was conceived, through the inspiration of heavenly faith.

10. *A voice.*—Comp. Luke ii. 14; Matt. iii. 17; Mark i. 11; Luke iii. 22; John xii. 28. Similarly in 2 Pet. i. 17; John i. 33. The solemn attestation of the Messiah and Son of God, vouchsafed to the Jewish theocracy by the voice from heaven, heard by John the Baptist, and through him by the whole nation, had been rejected by the unbelief of the representatives of the synagogue and of the schools. Hence another direct testimony was now granted, this time to the Apostles as the representatives of the ἐκκλησία. *Hear ye Him,* αὐτοῦ ἀκούετε, in an emphatic sense. The divine attestation of Jesus which they had just witnessed, implied the duty of perfect obedience, and of complete self-surrender. At the same time, this command would also convey to the disciples that ideas such as those which Peter entertained, about the kingdom of the Messiah and about the Church, must be laid aside.

11. *And Jesus came and touched them.*—Comp. Isa. vi. 5–7; Dan. x. 9, 10; Rev. i. 17.

12. *Save Jesus only.*—The moment had now arrived when the Lord required no further testimony from Moses or Elias in the presence of His disciples. Hitherto the Old Testament had been their warrant and evidence for the New. But now the New Covenant was not only self-evidenced, but serving as confirmation of the Old. The expression also indicates that the hour of festive joy, in anticipation of the coming glory, was now past. From their fellowship with the spirits of the blessed, they were now to descend into the world and into fresh conflicts.

13. *The vision.*—Ὅραμα; the outward and objective manifestation which they had seen in a state of prophetic inspiration. Different views are entertained about the reason of this prohibition. Meyer suggests that the Lord wished to prevent erroneous expectations of Elias. We are inclined to take a more general view of the matter. For the object aimed at, it sufficed that the principal nucleus of the Church, or the confidential disciples of Jesus, should be strengthened by this glance of spiritual realities, while the secrecy

with which it was invested would tend to preserve the deep and powerful impression. Besides, the vision could not have been related to the other disciples without including Judas among them. In all likelihood it would have incited envy, carnal hopes, or doubts in their minds. The people were, of course, not prepared to receive such a communication. Those among them who were favourably disposed would again have given way to outbursts of enthusiasm; while the adversaries would have either directed their hatred and persecutions to the three disciples who had witnessed the glory of Christ, or else sought to controvert and to shake their blessed conviction of the spiritual realities which had opened before them. Not till after the resurrection of Christ from Sheol was the world to be taught how much better and happier than, in their dread of death, they had hitherto imagined, was the state of the pious in Sheol (for example, Moses and Elias). The fact that Christ—the same yesterday, to-day, and for ever—had all along lit up the gloom of Sheol, was only to appear when, at and by His resurrection, Sheol itself ceased to exist.

DOCTRINAL REFLECTIONS.

1. See the Critical Notes.

2. *The history of the Transfiguration.*—Various views are entertained on this subject: 1. It has been regarded as merely a vision. Thus Tertullian contra Marc. iv. 22; Herder, and Gratz. 2. Meyer regards it as partly a vision, and partly an objective reality. The appearance of Moses and Elias was, in his opinion, merely a vision; while the glorious change in the outward appearance of Jesus was an objective reality. 3. All the ancient dogmatic writers characterize it as a purely outward and visible event. To this Meyer objects, that it would imply that the resurrection of Moses was past; as if the spirits of the blessed were necessarily destitute of all corporeity or form. To the same effect Grotius remarks: *Hæc corpora videri ossunt a deo in hunc usum asservata;* while Thomas Aquinas suggests that Moses made use of a body not his own. 4. A number of natural explanations of the event have been hazarded. Thus it has been represented—*a.* as a vision in a dream (Gabler, Rau, Kuinoel, Neander); *b.* accompanied by a thunderstorm (Gabler); *c.* as a meeting between Jesus and two secret, unknown adherents (Kuinoel, Venturini, Paulus, Hase); *d.* as an atmospheric phenomenon (Paulus, Ammon). 5. Ewald regards it as a real occurrence, but with mythical embellishments. 6. Schulz, Strauss, and

others, represent it as a pure myth, on the ground of the injunction to keep it a secret, which they regard as a fiction. 7. It has been viewed as an allegory, or a figurative representation of the spiritual light imparted on that occasion to the disciples respecting the character and work of Jesus (Weisse, "Allegorische Dichtung der Gemeine;" Bruno Bauer). 8. In our opinion, it belongs to a higher sphere of existence, combining the two elements of outward manifestation and spiritual vision (see Leben Jesu ii. 2, p. 904; and on the general question, p. 41). Even Meyer, who represents one part of the narrative as an objective reality, and the other as merely a vision, admits that although the voice from heaven was a spiritual and inward transaction, yet it seemed an outward perception to those who were in a state of vision.

3. The transfiguration of the Lord was a manifestation of the spiritual world in the midst of earthly life. It was as if the Lord had already entered His mansions of glory. Viewing it as a stage in the history of His personal development, the transfiguration may be characterized as occupying a place intermediate between the walking on the sea, and the hearing the voice from heaven in the precincts of the temple, John xii. "In certain diseases a luminous appearance of the body has been observed by physicians as a strange and rare symptom. This may serve at least to show the physical possibility of such an emission of light from the body, although it has never been noticed as marking the highest state of health and vigour." Both the founder and the restorer of the kingdom of God under the Old dispensation, who had equally been removed from this world in a miraculous manner (Deut. xxxiv. 6; 2 Kings ii. 11), and Jesus Himself (whose resurrection was at hand), were transfigured into the same glorified state. "At His baptism Jesus had as the Son of man entered that new kingdom of God upon earth which Himself had founded. But at the transfiguration He had reached the period of His history, when, having fully shown His *active* obedience, He was to display chiefly His *passive* obedience. This may be described as a season of rest in His half-accomplished victory." *Gerlach.*

4. The meeting of the Lord with Moses and Elias conveys a threefold lesson. *a.* It shows the bearing of this upon the next world. The dead were awaiting the appearance of the Lord. He lit up the gloom of Hades, brought life to its inmates, and threw open its gates. The most exalted of the departed spirits here do homage to Him. *b. It discloses the bearing of the visible upon the*

invisible world. The event here recorded may be regarded as the earnest and commencement of Christ's preaching to the spirits in prison. It was succeeded by the movement which took place among the dead when Christ rose (Matt. xxvii. 52), and fully realized when He descended into Hades to preach the Gospel there (Matt. xii. 40; Eph. iv. 9; 1 Pet. iii. 19, iv. 6). *c. We gather how this world and the next meet, so to speak, and coalesce in the resurrection of Jesus.* The difference of time and circumstances here gives place to a higher unity. The disciples were now taught that the sufferings and death of the Messiah did not sever the connection between Him and the Old Testament,—more especially, that between Jesus and the lawgiver who condemned blasphemers to death, and the zealous prophet who had called down fire from heaven; while these very sufferings constituted the superiority of the Saviour over the representatives of the Old dispensation. "Again, as at Jordan, did the representatives of the two covenants meet." Besides, the gulf of space was also bridged over by this event. In the person of Christ the barriers which separate between this and the other world began to give way. They gave place to a higher unity. This transition was completed at His resurrection. Hence also this meeting may be characterized as an anticipation of the final "reconciling" of things in heaven and in earth (Col. i. 20).

5. *The cloud.*—("Not a dark cloud, like that which rested on Sinai." Gerlach.)—It served not merely as a figure of the presence of God, but, like the pillar of cloud and of fire which intervened between Israel and the Egyptians, it had a twofold aspect—bringing light to the one party, and concealing it from the other. "As the brightness which overshadowed them may be regarded as a manifestation of heavenly in the midst of earthly life, so the luminous cloud as the outward garb which heavenly life prepares for itself from earthly objects, since it cannot appear in all its inherent glory. Similarly is the light of heaven tempered for our earth by the intervention of clouds," which reflect that light for us as need requireth. *To us it appears exceedingly significant, that the cloud which separated the disciples from the Lord appeared at the very moment when Peter uttered a saying which, as we have seen, was indicative of his peculiar state of mind. Hence the command, "Hear ye Him," may be regarded as in a special manner addressed to him.*

6. From Luke ix. 33, we gather that Peter addressed this proposal to the Lord when he saw Moses and Elias about to part

from Him. It was then that the cloud overshadowed them, and the voice from heaven was heard. It seems as if Peter would have outwardly detained those blessed spirits to protract the glory of that hour. "He wished to institute a High Church, or to found a monastic order. The communion which he was about to inaugurate was to have Christ for its leader, Moses for its lawgiver, and Elias for its zealot,—in short, there was to be an outward amalgamation of the Old and New Testaments. Hence the attempt to detain those who now enjoyed a spiritual existence, and to perpetuate their terrestrial appearance in this world. Thus spake Simon, not Peter—a type of that Church which still appeals to his authority. The Evangelists add, by way of apology, 'He wist not what he said'" (Leben Jesu ii. 2, p. 907). He was now ready in one sense to renounce the world; but his surrender was merely outward. The proposal forcibly recalls to our minds a later scene and utterance: Lord, not my feet only, but also my hands and my head.

7. The prostration of the disciples at the vision, reminds us of the similar experience of the prophets. At another time, John experienced the same awe (Rev. i.), showing the infinite majesty of Christ's appearance. Such also shall be the effect of the sign from heaven on the nations of the earth in the day of judgment (Matt. xxiv. 30).

8. *The object of this vision.*—Before the disciples could with safety descend into the depth of temptation connected with the cross of Christ, they were, so to speak, fastened to heaven by the cords of this vision. "The Church was to have fellowship with spiritual realities, and with the world of spirits, before those weak hearts could be converted into bold and triumphant witnesses to meet the world, death, and hell" (Leben Jesu ii. 2, 909).

HOMILETICAL HINTS.

The anticipation of Christ's final glory.—The miraculous transfiguration *of* the Lord a pledge of our miraculous transfiguration *by* the Lord.—And after six days; or, the first week of suffering on the part of the disciples, previous to the sufferings of the Lord Himself: 1. Its beginning: the confession of Peter, and the announcement of the Lord's sufferings. 2. Its employment: familiarizing their minds with thoughts of the cross. 3. Its close: a glorious Sabbath on the holy mount.—The three intimate disciples of the Lord an image of His close followers in the Church: 1. John, as represent-

ing the friends of Jesus who rest on His breast; 2. Peter, the servants of Christ who prepare the extension of His kingdom; 3. James, the courageous and persevering witnesses of His cross: Or, contemplation, preaching, and martyrdom.—We must be willing to follow the Lord to the summit of a high mountain, if we wish to see His own glorious light shed over the deep valley of His humiliation and sufferings.—The holy mountains.—Prayer the path to glory (see the Psalms which ascend from supplication to praise).—Prayer the direction of the heart towards heaven.—How by prayer the heart of the pilgrim may outstrip his footsteps to the heights of transfiguration.—The transfiguration of Jesus on the mount at once the deepest mystery and the most glorious revelation.—The transfiguration of the Lord an earnest of the transfiguration of His sufferings.—The brightness of spiritual joy, as reflected by the flame of the sacrifice of a heart which surrenders all unto God.—The shining raiment of Christ the garb of believers.—The natural body destined to become a spiritual body, 1 Cor. xv.—The Church of Christ at its first festive season appearing as a spiritual communion: 1. A spiritual communion of the Old and New Covenant; 2. of the Church below and the Church above; 3. of the Lord and His disciples; 4. of the Father, and of all the blessed spirits who serve the Son.—The suffering Saviour in His relationship to Moses and Elias.—The office of the Law, and that of the Gospel, 2 Cor. iii. 7.—The three glorified figures, and the three non-glorified figures—between them the Father—a picture of the Church universal, militant and triumphant.—Moses a witness of immortality under the New Testament.—The history of Peter's spiritual development a type of that of the Church.—The good intention, and the error of Peter: 1. He was anxious to display the agreement between the Old and New Covenants; but by an outward amalgamation, not by their internal connection. 2. He was ready to renounce the world; but by an outward institution (such as Monasticism), not by an inward act. 3. He wished to perpetuate this season of spiritual fellowship; but by giving it an outward and fixed form, not by converting it into a spring of hidden life.—That form of antichristian error which appeals to the authority of Peter has given rise to the erection of three tabernacles (Moses, the Greek Church; Elias, the Roman Church; Christ, the Evangelical Church).—While Peter was speaking, a cloud intervened, which for a while separated the disciples from their Lord.—The bright overshadowing cloud, a figure of the Gospel as the great revealed mystery, 1 Tim. iii. 16.—How the heavenly voice ever

continues to resound through the Church: "This is My beloved Son!" (See 2 Peter i. 17.)—How the disciples received a fresh prophetic consecration when they were overawed by the majesty of God.—The awe of the elect under the manifestations of the Lord. —How Christ restored His disciples from the awe produced by this revelation, in order that they might experience its blessedness!— When they raised their eyes, they saw no one but Jesus alone—true of religious experience generally: 1. It applied to the disciples in reference to Moses and Elias; 2. to the Reformers and their knowledge; 3. to believers and the ground of their salvation.—During our whole earthly pilgrimage, we must always again come down from the Mount of Refreshment.—In order to rise the higher, we must ever be ready to descend lower and lower.—We should jealously watch over our Christian experiences, and not lightly divulge them.—All our spiritual comforts are granted to strengthen us for the conflicts which we have to encounter, until the last decisive conflict.—The transformation on the mount, a symbol of Christ's eternal glory, John xvii.

Starcke.—Nova Bibl. Tub.: How blessed to enjoy close fellowship with Jesus! for then shall we be allowed to see His glory.—The Lord bestows a peculiar measure of heavenly comfort on those whom he calls to greater than ordinary trials.—Special revelations and communications are special gifts which all are not able to bear.—Christ's glory on the mount a foretoken of His greater glory in heaven, Rev. i. 12.—How great will be the brightness of the saints in glory, when they shall be transformed into the image of the glorified body of Christ! 1 Cor. xv. 41.—*Majus:* All the glory of this world is not worthy to be compared with the transcendent glory of eternity.

Canstein.—Satan and his kingdom is darkness; Christ and His glory (His kingdom) pure light.—*Hedinger:* The blessed communion of the saints in glory.—The communion of the Church militant and triumphant.—*Zeisius:* Thus the doctrine of immortality is established and sure.—The saints of former ages will return in greater glory.—*Osiander:* Those who have tasted (even in small measure) of the powers of the world to come, will forget all that is transitory even though it have been glorious.—*Zeisius:* If Peter so soon recognised Moses and Elias, whom he had never seen, what must be the mutual *recognition* of the elect, and what their communion in heaven! —See to it, that you be found in Christ, and God will also be well pleased in you, Eph. i. 6.—*Canstein:* Sinful men cannot approach

unto God without a Mediator.—*Cramer:* Christ's hand is strong to heal whatever He touches becomes vigorous, strong, and sound. —*Osiander:* God reveals Himself to us, not to destroy, but to save. —Such also will be Christ's voice at the last day, "Arise, and be not afraid!" John v. 25.—In Christ the law and the prophets are fulfilled: hence Moses and Elias must vanish, and Christ alone remain; for there is salvation in none other, Acts iv. 12.—*Zeisius:* Truths have their destined time of revelation from God, Dan. xii. 4, 8, 9.—High revelations should not exalt any one, 2 Cor. xii. 7.—*Cramer:* In the discharge of our ministerial duties we should do nothing without a special call, or for the purpose of advancing our own reputation and glory.—*Gerlach:* When entering upon His sufferings, the Lord Jesus was confirmed in His dignity.—In this vision the disciples were to recognise—1. The unity and connection of the Old and New Covenants; 2. that of the kingdom of grace and of glory; 3. of our perishable earthly, and of the glorified body. —With what calmness Christ entered into a state by which His disciples, in their weakness and carnality, were overpowered.—The similarity of the glory of Christ and that of Moses, and their difference (2 Cor. iii.; Exod. xxxiv. 29). 1. Moses only reflected a higher light; Christ was received into it. 2. The glory of Moses was dazzling and terrifying; that of Christ, though overpowering, was full of comfort. 3. The glory of Moses gradually vanished; while the transfiguration of Christ remained till the cloud concealed Him from view.—*Lisko:* This foretaste of blessedness must have lightened the cross, strengthened the disciples for the coming conflict, and awakened within them a longing after full perfection.—*Heubner:* The transfiguration of the Lord in its practical import: 1. So far as the Lord Himself was concerned, it served to strengthen Him on the path of sorrow and suffering on which He was about to enter. 2. So far as the disciples were concerned, it served as an evidence that Jesus was the Son of God; it implied a promise of support under severe trials, and a pledge of the resurrection of the body. *Ephraim Syrus.—Theremin:* The transfiguration of the Lord on the mount in its high import.—The transfiguration and the cure of the lunatic.—*J. Müller* (in Fliedner's Ein Herr, ein Glaube): the three stages in the Christian life: the transfiguration of Jesus, the emotion of the disciples, the thronging of the people.—*Uhle:* How we should act when hearing reports of extraordinary operations of grace: 1. We are not at once to reject the account; 2. nor to attempt exciting or forcing a revival; 3. but

in the humble and faithful discharge of our work, to await a gracious manifestation from on high.—*Rambach:* Heaven on earth. 1. Where it may be found: *a.* In secret fellowship with God; *b.* in a life of spiritual love and friendship; *c.* in the courts and at the altar of the Lord. 2. How it should be sought: *a.* By preserving purity of heart (or by perseverance in the faith); *b.* by constant increase of spirituality in our wishes and inclinations (or sanctification); *c.* by ever keeping before our minds and hearts our eternal calling (or watching and prayer).—*Carstädt* in ZURN'S Predigt-buch, 1843: How Christ is still transfigured in those who follow Him up the mountain.—*Hagenbach:* Seasons of transfiguration in the life of Christians.—*Gruner:* The spirits of our friends in glory hovering around us so long as we continue worthy of them.

D. *The Church as wholly unknown and hidden.* (VERS. 10–13.)

10 And His disciples asked Him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. 13 Then the disciples understood that He spake unto them of John the Baptist.

CRITICAL NOTES.

1. *Why then?*—Although the particle *οὖν* seems at first sight to connect this query with the preceding prohibition of Christ (*Meyer*), it rather refers to the fact that Elias had departed, and was not accompanying them (Grotius, Mich., Fritzsche, Olshausen, the "Leben Jesu"). Euth. Zigæben., and others, erroneously interpret the clause: Why did Elias not come *before Thee* (not till now)?—Equally untenable is the view of *Chrysostom*, *Theophylact*, and *Neander*, who understand it as implying the inquiry, whether the appearance of Elias which had just taken place was that to which the scribes referred, or whether another was still to be expected. Still more erroneous is the glossary of *Schleiermacher* and others, that the disciples remarked that Elias had not yet appeared. *Lightfoot* observes (on the passage): It was expected that Elias should come and settle the controversies pending between the various Jewish schools, bring back the pot of manna and Aaron's rod, and sanctify the people by a lustration.

2. *Elias truly shall first come.*—Jesus confirmed this doctrine,

which was based on such passages as Mal. iii. 13, iv. 5. He adds: *καὶ ἀποκαταστήσει πάντα,* "which is derived and somewhat enlarged from Mal. iv. 6, 'he shall turn the heart of the fathers to the children, and the heart of the children to their fathers (compare Luke i. 17); and iii. 1, 'and he shall prepare the way before Me' (Luke iii. 4). Properly speaking, the *ἀποκατάστασις πάντων* (according to the Sept. Mal. iv. 6), comp. Acts iii. 21, is specially the work of the Messiah, and Elias could only be said to prepare the way for it." *De Wette.* Of course, the expression must be understood as merely implying such a preparation. *Meyer:* A *restitutio in integrum* of the position and circumstances of the theocracy, which was to be effected by the Messiah, and prepared and introduced by Elias. In the confirmatory reply of Christ, the *Present* *ἔρχεται* is used in the sense of the Future, while the Future tense in the next clause indicates that the Lord enters into this dogma. Hence it is not incompatible with what follows: "Elias is already come."

3. *But I say unto you.*—A more distinct explanation of the disclosure which He had already made on an earlier occasion, Matt. xi. 14. Hence we conclude that the prophecy of Malachi concerning the advent of Elias was fulfilled, in the proper sense, in the appearance of the Baptist, who had accomplished the preparatory *ἀποκατάστασις,* by his preaching of repentance, by his testimony to Jesus and by pointing his disciples to Him, as well as by his martyrdom.

4. *They knew him not.*—In his peculiar character as the forerunner of the Messiah (or in respect of the fulfilment of the prophecy concerning Elias). The persons here alluded to were his contemporaries generally, more especially the scribes (ver. 10). Comp. Matt. xi.

5. *Done unto him—ποιεῖν ἔν τινι,* not classical, taken from the Septuagint, Gen. xl. 14; Dan. xi. 7—*whatsoever they listed.*—In wilful apostasy from their living connection with the prophets, and in opposition to the obedience due to him. A prelude this to the similar and decisive rejection of the Messiah Himself.

DOCTRINAL REFLECTIONS.

1. On the fulfilment of the prophecy of Malachi (see the preceding notes and Matt. xi.). "It refers to the ministry of one or more messengers of God, in the spirit and power of Elias. In this sense Elias had reappeared in John; and in the same sense will another

Elias precede the second coming of the Lord." *Gerlach.* But in reply we observe: 1. That the prophecy of Malachi was distinctly fulfilled in the Baptist. 2. That in the same sense no other Elias can come, as the Old Covenant, which both represented, is abrogated by the Gospel.—Still, in every age, the Lord has His forerunners of the order of Elias, and especially before His final appearance.

2. On descending from the mountain, the fact of Christ's future sufferings is immediately brought forward. Gladly would the disciples have taken the glorified spirits down with them into the conflict with the unbelief of the world. The question seems to have haunted their minds, Could not Elias prevent the impending conflict and sufferings? To this mental objection, Christ replied, according to Mark, "How it is written of the Son of man, that He must suffer many things, and be set at nought." In other words, they were to read the prediction concerning Elias in the light of those concerning the Son of man. Then follows the declaration: Elias is indeed come; but, so far from preventing the sufferings of the Messiah, he himself has fallen in the service and ministry of God. From this the disciples might infer what His future would be. And now, more than ever before, were they to feel that they were about to witness the most solemn and awful conflict, and that a deep abyss of suffering, into which they were immediately to descend, intervened between the old and the new world.

3. All mere traditionalism and ritualism are here denounced as will-worship, and a devilish service of the flesh and of self. The blessed spirits who represented genuine and divine tradition—the prophets, restorers, and reformers of the kingdom of God—received the same treatment at the hands of these guardians of outward and legal traditionalism, as civilised men do who land on inhospitable shores, inhabited by savages and cannibals. In short, they failed to understand and see what their own symbols implied, nor did they acknowledge their living embodiments, because their will was perverted, and, while feigning the strictest adherence to the letter of the law, they in reality served the will of the flesh.

HOMILETICAL HINTS.

The fresh perplexities of the disciples on descending from the Mount of Transfiguration.—After the barrier which separates this life from the other has fallen, the deep abyss of the cross opens, intervening between the old and the new world.—How the scribes

by their false literality perverted even the word of God into traditions, and transformed it into dangerous error.—The Scripture has been fulfilled in a much wider sense than that elicited by the dead learning of the letter only.—How traditionalism fails to recognise Elias, even while studying his description as given in the word.—Self-seeking under the garb of traditionalism.—The true Church of the Lord hidden and unknown amidst the old and formal community of Israel.—The great messengers of God, known only by report in the world: 1. They were announced, but not properly expected. 2. They came, but were despised and ill-treated. 3. While actually in the world, their future coming was still expected with fanatical anticipations.—Even in this world, a distance wide as the poles intervenes between the children of God and the servants of the devil.—Traditionalism persecuting and murdering the living prophets, and at the same time adorning the graves of the old prophets whom their fathers had murdered (Matt. xxiii. 29).—The glorious day of God is hid in this mortal life from the children of darkness.—Elias had just been among them; yet they still continued to expect and to teach that Elias would come. All God's dealings and works are spiritual, and pass by unknown and unnoticed on account of the carnal services which men mistake for the reality.—The spirit of true religion, and a dead ministry and services.—John the Elias of his age: 1. The affinity of their character; 2. of their mission; 3. of their success (Elias prepared the way for the Messianic prophecies—John, for Christ Himself).—The age of Elias and that of John: 1. The external difference between them (in the one case, unbelief and apostasy from the law; in the other, traditionalism). 2. Their internal agreement (in the one case, worldliness, apostasy, and hatred of the prophets; in the other, obduracy against the voice and reproofs of the Spirit).—The sufferings of John a foretoken of the sufferings of Christ.—Preserve in your hearts the blessed mystery of the Mount of Transfiguration, and then boldly descend into the gloom of the valley.

Starcke.—Majus: We must not take in a literal sense what is intended to be spiritually understood in Holy Writ, as this would necessarily give rise to errors.—*Quesnel:* There never was an age which had not its Elias, zealous and jealous for the honour of God; but woe to him who stops his ears!—The world knows not the children and the servants of God, 1 John iii. 1.—All witnesses to the truth must suffer sorrow, ignominy, and tribulation, Acts xiv. 22.—Jesus the best expositor of Scripture.

Heubner.—All preachers of repentance are forerunners of Christ.—Great men have commonly the same fate.—From the fate of His forerunner, the Lord Jesus might anticipate what awaited Himself.—*ἀποκαθιστάναι, i.e.*, to restore the ancient, divine, and original order of things.—But the main point is, to determine the right date, and what the genuine original really is.—Thus we are to go back for our authority to the time of the Apostles, and not, like the Roman Catholics, to the state of things immediately before the Reformation.

E. *The Church as working Wonders by the Power of Spiritual Prayer and Fasting.* (VERS. 14–21.)

14 And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, 15 Lord, have mercy on my son; for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. 16 And I brought him to Thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to Me. 18 And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

CRITICAL NOTES.

1. "In the three Gospels, the cure of the lunatic follows on the transfiguration—a circumstance which may be regarded as evidence of the genuineness and authenticity of the latter narrative." *Meyer.*

2. *Kneeling down to Him.*—He saluted Him, doing homage with bended knees: *γονυπετῶν αὐτόν.*

3. *Lunatic.*—Meyer seems to suppose that lunacy and epilepsy, and demoniacal possession excluded each other. Our conviction, on the other hand, is, that a certain amount of nervous derangement uniformly accompanied all demoniacal possessions. Comp. our remarks in vol. i. The suggestion of Olshausen, that they were partly caused by sensual indulgences, appears to us based on a confusion of two different states—surrender to the power of demons, and to that of sin.

4. *Perverse Generation.*—The expression is not merely intended as a general designation, but has a peculiar and distinctive meaning. It implies perversion, in the sense of being seduced or led astray (διαστρέφεσθαι). In their grief at the announcement of the Lord's impending sufferings, the disciples who had been left behind, had, at least partially, given way to the spirit of the world. A slight analogy may here be traced to the return of Moses from the mount, when he found the people assembled around the golden calf. According to the ancient expositors, these words of Jesus were addressed to the person who sought relief; according to Calvin, to the scribes; according to Paulus, Olshausen, and others, to all the people present; according to Bengel, De Wette, and Meyer, to the disciples. No doubt the Lord referred primarily to the disciples, though evidently as in connection with the persons by whom they were surrounded. The rebuke itself may be regarded as a gentle moral exorcism, addressed to them before the Lord proceeded to cure the demoniac. Meyer speaks of the "strong feeling" expressed by Jesus. This should, however, be viewed in its higher bearing as an indignant emotion, by which the Saviour first of all expelled the spirit of dejection from the circle of His disciples.

5. *How long shall I be with you?*—De Wette remarks: "Jesus here blames their want of self-dependence, their continual dependence upon Him, since He would so soon have to part from them (ἔσομαι), and that they so often put His patience and forbearance to the test." In that case, the first ἕως πότε would mean: *not long* shall I be with you; and the second: *too long*, etc. But this view is evidently untenable. Besides, in the parallel passage in Luke, the expression ἕως πότε occurs only once. But, on the other hand, we must not understand it as implying, I have been and borne too long with you. In our opinion, the consciousness of His approaching departure from the disciples seems to have led the Saviour to a twofold application of it to present circumstances: How soon will you require, in dependence on My Spirit, to stand and act alone! and again: How soon shall your present state of weakness, which calls for infinite forbearance on My part, require to give place to spiritual decision!

6. *Bring him hither.*—Although this is addressed to the disciples, it must also have applied to the father of the lad. According to the narrative in the Gospel by Mark (which furnishes a number of details), the crowd gave way at the appearance of Christ. The people ran to meet the Lord,—foremost among them,

no doubt, the father of the child, and the disciples. The scribes probably followed more slowly, the lad being in their company. While they were bringing him to the Lord, he was seized with a fearful paroxysm whenever he came within sight of Jesus. See also the narratives in Mark and Luke.

7. *And Jesus rebuked the devil:*—In accordance with His ordinary method of healing demoniacs. See above. The details of the cure are furnished by Mark and Luke.

8. *Because of your unbelief.*—The reproof does not refer to their unbelief in regard to the divine power of effecting this miracle. In point of fact, they had attempted to cure the child. But Christ here alludes to their dejection on account of His impending sufferings, which arose from unbelief of the heart. They had not yet sufficiently exercised prayer and fasting, which would lead them to full renunciation of the world.

9. *As a grain of mustard-seed.* See ch. xiii.—To *remove mountains*, Matt. xxi. 21.—In the latter passage, the expression is even more strongly worded than in the text. In both cases, it is a figure implying the removal of the most formidable obstacles, 1 Cor. xiii. 2. For legends about the removal of mountains, see Calovius and Starcke. Similar miracles were ascribed, amongst others, to Gregory Thaumaturgus and Hilarion.—Among the Jews, an eloquent teacher was described as one who removed mountains.—*Stier*, ii. p. 242.

10. *This kind; τοῦτο τὸ γένος.*—Various explanations of this expression have been proposed: 1. It has been applied to the demons generally, as constituting a "kind." Thus Chrysostom and others, and Fritzsche. 2. Grotius, De Wette, Meyer, explain it as meaning, this particular kind of demons. 3. Sieffert refers it to the *ἀπιστία* of the disciples. 4. Theile applies it very strangely to the Apostles, in the sense, this kind of men proceed no further than prayer and fasting. (!)—The view of Grotius, etc., is so far supported by the circumstance, that the case of this demoniac was peculiarly aggravated. He was dumb and deaf; he threw himself into the fire and into the water, foamed and gnashed, and could only be healed during a fearful paroxysm. After the evil spirit had left him, he fell down as if dead; and the Lord was obliged to restore him by a second miracle, taking hold of him by the hand. Still it were a mistake to regard this demoniacal possession as different from others in kind, and not merely in degree, and hence as constituting a peculiar kind, for which specific prayer and fasting were required. The Lord rather conveyed to His disciples that they had

not preserved or cultivated the state of mind and heart necessary for the occasion, that they were not sufficiently prepared and collected to cast out so malignant a demon. The dumbness and deafness indicated a melancholy and obstinacy, from which, in their dejection about the impending sufferings of Christ, the disciples themselves were not at that moment quite free. Besides, we must not forget on all such occasions that Judas was still among them.

11. *Prayer and fasting.*—Some commentators erroneously apply this statement to the diseased person. Thus Chrysostom explains: the prayer and fasting of the sufferer. Paulus applies the expression to proper diet and abstinence. (!) Ammon understands it as meaning invigoration of the soul by devotional exercises, and depression of the body by suitable abstinence. Others, such as De Wette and Meyer, correctly refer it to the conditions necessary for such a faith as to work miracles. Meyer regards vers. 20 and 21 as a gradation. But even in ver. 20 the term mountain is intended to convey the idea of a very great difficulty, such as that before them. Hence ver. 21 is intended to furnish directions in what particular manner they were to prepare for meeting this kind of demons. The demons of such deep melancholy could only be overcome by most earnest prayer, and entire renunciation of the world.

12. From the circumstance (recorded by Mark) that during the absence of Jesus the scribes had mingled with the disciples, Neander infers that the transfiguration must have taken place in Galilee. To this it is sufficient to reply, that we see no reason for assuming that scribes had not also resided in the territory of the Jewish prince Philip.

DOCTRINAL REFLECTIONS.

1. The disciples at the foot of the mountain were to be strengthened for the impending conflict in a manner quite different from that by which the three more intimate disciples of Jesus were prepared for it. They were to be taught and trained to stand alone. Still, despite their number, they were thrown into peculiar difficulties. At that particular season they were asked to cure a peculiarly severe case of demoniacal possession; they were surrounded by hostile scribes, ready to draw the worst inferences from their inability to afford relief, and to dispute with them; while the crowd of spectators were in danger of giving way to frivolity and derision. Hence, also, the multitude were greatly agitated when

Christ appeared. The heavenly leader had to repair a severe defeat of His adherents. He accomplished it instantaneously and victoriously; thus at the same time both humbling their unbelief, and evoking and strengthening their faith. The three more intimate disciples of Jesus had been strengthened by the experience of communion with the blessed spirits of heaven. The rest were now strengthened along with them by witnessing the power of their Lord, which proved victorious over the worst demons of hell.

HOMILETICAL HINTS.

How closely the Church of Christ borders on the precincts both of heaven and of hell!—Christ the King and Lord of all blessed spirits, and the conqueror of the lost.—In the Church of Christ it appears how both heaven and hell exert their influence upon earth.—The descent of the Lord and of His disciples into the valley: 1. Illustrated by the descent of travellers from bright mountain heights to dark gorges of valleys; 2. a lively image of the conflicting experiences realized by those who now descended from the mountain; 3. a foretoken of the descent of Christ into the kingdom of the dead.—The cure of the lunatic child itself a great victory, and accompanied by two other miracles. 1. This miracle was rendered more difficult—*a.* by the character of the sufferer; *b.* by the failure of the attempt made by the disciples; *c.* by the malicious questions of the scribes; *d.* by the presence of a perplexed multitude; *e.* by the circumstance that the faith of the father of the child was shaken, although immediately restored. 2. The introductory miracle: the removal of the wrong state of feeling in the persons assembled, and of the inward dejection of the disciples. 3. The supplementary miracle: the rescuing of the child from the deadly stupor which proved all but fatal.—Although the Church of Christ may appear weak in many of its members, it always retains possession of miraculous power in its Lord.—How the disciples of Jesus ought to recover themselves from their unbelief, when they observe the loss of their power.—The error of the disciples on the mount, and the error of those in the valley. The former wished to surrender themselves to the vision of heavenly objects, or to mere contemplativeness; the others ventured without sufficient faith upon the most trying conflict with the world and hell (attempting the cure, disputing with the scribes, and risking their reputation before the people).—"If ye have faith as a grain of mustard-seed," etc.—In what order must our faith remove mountains? 1. First of all, the unbelief out

of our own heart; 2. then unbelief in those who are disposed to believe; 3. after that, the unbelief of the world.

The disciples miscarried in their work, because they reversed the right order.—We are to remove, first of all, the mountain which stands nearest in our path.—In this instance, the Jewish authorities had placed themselves in the way of the disciples as a mountain which they could not remove.—Faith can only achieve what it has recognised and felt as the will and call of God. But this it will certainly accomplish in the strength of the Lord.—Faith makes no *experiments;* what it undertakes is already decided and done in the counsel and power of God.—"This kind goeth not out," etc.—Prayer and fasting are the fundamental conditions of the victory of faith over the kingdom of darkness: 1. Prayer as faith, taking hold on the Lord, and deriving strength from Him. 2. Fasting as faith in its practical renunciation of the world.—We can only overcome the spirit of melancholy in the world by a cheerful renunciation of the world.

Starcke.—J. Hall: Felt need makes a man at once humble and eloquent.—Great is the misery of one bodily possessed; but infinitely greater that of one spiritually possessed.—*Canstein:* Satan makes use of natural causes (such as lunacy) for his designs.—There are, no doubt, even at the present day, many incurable diseases which are ascribed to natural causes (alone), and which yet may be (jointly) the effects of the invisible evil spirit.—*Quesnel:* God often allows His servants not to succeed in the cure of souls, partly as a judgment on these souls, and partly to humble and arouse His servants.—The indignation of Christ.—*Cramer:* His reproofs and chastisements, Ps. cxli. 5.—*Osiander:* If Jesus bears with our great weaknesses, should we not bear with those of our brethren? 1 Pet. iii. 8.—*Cramer:* Teachable scholars should be willing to acknowledge their dulness, and should often ask questions.—*Zeisius:* Unbelief stands in the way of the power and manifestations of the Lord, while faith at all times works miracles and removes mountains, if not materially, yet spiritually.—*Hedinger:* Behold how we must grapple with the powers of darkness.

Heubner.—The father of the lunatic, a consolatory example for poor parents who have children similarly afflicted.—They should seek help from Christ Himself.—The patience of Christ towards His disciples.—Let ministers ask themselves why they have so little success in their work.—We cannot expect to drive out the evil spirit, if our state of mind be in harmony with that which he produces.

F. *The Church in its human weakness.* (VERS. 22, 23.)

22 And, while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; 23 And they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

CRITICAL NOTES.

1. The expression *ἀναστρεφομένων* indicates that they had returned into Galilee. But as the former circumstances had not changed, the object of this visit must have been to prepare for the last journey of Jesus to Jerusalem.

2. The Lord was now ready, and His disciples were forewarned. Hence He returned to Galilee, in order to commence the journey which was to bring Him to Golgotha. In all probability He did not pass over the sea, but went privately through Upper Galilee to His own country, as the expression *παρεπορεύοντο* in the Gospel of Mark seems to intimate, which has been understood by some as referring to bye-roads (Grotius). It was on this occasion that His brethren asked Him to attend the feast at Jerusalem—that He declined to go up with the company of pilgrims—that He privately went afterwards, and unexpectedly made His appearance at the Feast of Tabernacles. Then followed the events connected with it, and His last visit to Capernaum.

3. *Jesus said unto them.*—Not a mere repetition of what He had formerly intimated to the disciples; though the term *παραδίδοσθαι* conveyed an additional element of information,—viz., that He was to be given up and surrendered,—an intimation which was afterwards more fully explained. Jesus passed privately through Galilee (Mark ix. 30). On this secret journey He prepared His disciples, in the wider sense of the term, for the issue before Him. An analogous expression, only more comprehensive, occurs in Matt. xx. 19.

4. *And they were exceeding sorry.*—For further details, see the accounts in Mark and Luke. This communication, in its effects on the disciples, is not incompatible with the fact that Jesus had so clearly intimated His resurrection. Irrespective of its bearing upon them in their individual capacity, the announcement of Christ's crucifixion implied what would affect their views about the future of the world. The death of Jesus on the cross involved the destruction of their whole scheme—of their hopes of a Messianic temporal

kingdom, and of their expectation of a state of immediate glory in this life.

DOCTRINAL REFLECTIONS.

1. The young and newly-formed band of members of Christ's Church now began to anticipate the immeasurable consequences of His course of suffering. Thus the transition from the Jewish to the Christian view of the relation between the first and the second Æon was preparing. A change such as this would necessarily be accompanied by manifold doubts, struggles, and conflicts.

2. It may be regarded as an evidence of the work of Christ in the hearts of His disciples, that they endured this conflict; nor can we wonder that, notwithstanding all this preparation, they felt deeply perplexed during the solemn and awful interval between the last supper and the resurrection.

3. Thus it seems as if, like a timorous fugitive, the Lord had to pass by mountain tracks and bye-roads through His native land, in order to prepare His friends for His impending sufferings.

HOMILETICAL HINTS.

The journey of Jesus through Galilee, now and formerly.—How everything wears a different aspect as the end draws nigh!—The secret journey of Jesus through His native land, a comfort to persecuted believers at all times.—How faithfully and calmly the Lord foretold His end to His disciples!—The Church of Jesus in its first human sorrow about the divine sufferings of Jesus: 1. The nature of this grief, in distinction from the peculiar sorrow about Christ's death: it was exalted, though not yet sacred. 2. Its form and expression. Contrast between the narrative in the Gospel, and the festivals to commemorate the event, introduced by the mediæval Church. 3. Its ground: acquiescence in Christ's sufferings, implying the surrender of all worldly views, hopes, and expectations.—Difference between human and divine sorrow in connection with the cross.—Heavenly wisdom and strength of the Lord Jesus.—The Lion of the tribe of Judah did not hesitate to assume the appearance of a fugitive.—Like a chased roe upon the mountains, and yet Himself, 1. the Lamb; 2. the Lion.

Starcke.—Canstein: When the time of our departure draws nigh, we should prepare our friends for it.—*Osiander:* How salutary is the remembrance of the cross!

Heubner.—In mercy, God often grants us foretokens of heavy trials to come.

G. *The Church as free, and yet voluntarily subject, and paying Tribute to the ancient Temple at the time of the Cessation of its Services.* (VERS. 24–27.)

24 And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee.

CRITICAL NOTES.

1. *Circumstances connected with this event.*—Jesus had returned from the Feast of Tabernacles at Jerusalem. He had explained the symbolical import of the temple service, and shown how they were fulfilled in His own life. The drawing of water (John vii. 37); the lighting up of the temple (ch. viii.): the temple as His Father's residence, where He appeared as the King's Son; the fountain of Siloah (ch. ix.); the theocracy itself (ch. x.)—all pointed to Him. Immediately afterwards, the Jews had brought, before the ecclesiastical tribunal, the man born blind, whom Jesus had restored, and finally excommunicated him (ix. 34); which implied that Jesus Himself had been excommunicated previous to this event, probably ever since the cure of the lame man at the pool of Bethesda (ch. v.). The Lord now waited in retirement at Capernaum for the next festive season. So far as we know, He performed no further miracles in Galilee. The cure of the man afflicted with dropsy, which occurred at the end of this period, took place under very peculiar circumstances (Luke xiv. 1–24). From the retirement of the Lord, His enemies might almost have inferred that He now intended to settle down in Galilee, to give up His work, and to submit in silence to the institutions of the land.

2. *They that received tribute-money.*—The demand of the temple tax, although primarily addressed to Peter, forms a contrast to the relation in which Jesus had placed Himself towards the temple when in Jerusalem. The Lord, who was the living and real

Temple, was to pay tribute to the types and shadows of this reality, or to the legal symbols of the temple. According to Exod. xxx. 13, 2 Chron. xxiv. 6, Joseph. Antiq. 18, 9 (see Wetstein, Michaelis, and Ewald, Alterth. 320), every male from twenty years old was obliged to pay half a shekel yearly for the temple service. This half shekel was equal to two Attic drachmas (one shekel = four Attic drachmas, Joseph. Antiq. iii. 8, 2). According to the LXX. (Gen. xxiii. 15; Josh. vii. 21), the Alexandrian drachma was equal to half a shekel. The whole shekel amounted to about 3s. 3d. After the destruction of Jerusalem, this tax went to the Roman capital. It was due in the month Adar (March). Hence it may be inferred that Jesus was in arrears. The supposition of Wieseler (Chron. Syn., p. 264), that the demand for the temple tribute was only made about the time when it was actually due, and that it must hence have been a Roman tax, is erroneous. Local payments might be delayed by absence. (The same remark may also apply in reference to the objection, that the presentation of the infant Jesus must necessarily have taken place before the flight into Egypt.) Meyer rightly observes that the use of the term τὰ δίδραχμα indicates that it was a religious, not a secular tax (the plural number implying that it was annually and regularly levied, not that on this occasion it was asked both for the Lord and His disciples). Besides, the supposition of a Roman impost would be entirely incompatible with the reasoning of the Saviour. Of course, ideas derived from the theocracy could not have been applied to the Roman government. This act of the officials of the temple may be regarded as an indication of the feeling of the priests. The servants began to act rudely towards Jesus, who had become an offence to their superiors. Still, there is a certain amount of good-natured simplicity about their conduct, and it almost seems as if they fancied that Jesus was about quietly to settle down in Capernaum.

3. *Doth not your Master?*—Manifestly presupposing the expectation that He would pay—not, as some have supposed, a doubt, that, since priests and Levites were free, He might wish to claim a similar exemption.

4. *Jesus prevented him.*—This anticipation implies a miraculous knowledge of Peter's *assent*. Τέλη, tribute, *vectigalia*; κῆνσος, capitation or land tax.

5. *Or of strangers.*—Not of the princes, but of their subjects.

6. *Then are the children free.*—A conclusion *a minori ad majus*. The earthly royal prerogative serves as a figure of theocratic right.

God is King of the temple-city; hence His Son is free from any ecclesiastical tribute. De Wette regards the passage as involving some difficulties, since Jesus had disowned every outward and earthly claim in His character as Messiah, and had become subject to the law. Accordingly, this critic suggests that Jesus had only intended to reprove the rashness of Peter's promise, and to suggest the thought to him (as he was still entangled with Jewish legalism), that, in point of law, the demand made upon Him was not valid. On the other hand, Olshausen maintains that Jesus asserted His exaltation above the temple-ritual (as in ch. xii. 8: The Son of man is Lord of the Sabbath—One greater than the temple). Meyer reminds us, that although as Messiah Jesus was above the law, in His infinite condescension He submitted to its demands. This explanation is so far more satisfactory. But commentators seem to forget that the breach between the ancient theocracy and the ἐκκλησία had already begun in Judea and Galilee, and that Jesus had entered on His path of sufferings. It was inconsistent to reject, and virtually (though perhaps not formally) to excommunicate, Jesus, and yet at the same time to demand from Him the temple tribute. And in this sense the Apostles themselves were included among the *υἱοί* (in the plural). They were to share in the suffering and in the excommunication of their Master. Paulus and Olshausen apply the expression to Peter in connection with Jesus; Meyer regards it as a *locus communis* referring to Jesus alone, since, in the argument as used in the text, it could only designate the Lord Himself. But, according to the Apostle Paul, believers have fellowship with Christ in virtue of their *υἱοθεσία*, and in Him are free from the law. "The Roman Catholic Church employs this passage to prove the freedom of the clergy from taxation, at least in reference to ecclesiastical charges" (Meyer). In our opinion, it would be more appropriate to deduce from it the freedom of the living Church from the burdens of the law.

7. *Notwithstanding, lest we should offend them.*—Meyer refers the latter expression to the tax-gatherers: Lest we should lead them to suppose that we despise the temple. As, in dealing with the Pharisees (ch. xv.), Christ did not avoid giving them offence, we are led to infer that in the present instance it would have been to offend "these little ones." Besides the tax-gatherers, many other persons in Capernaum, who could not clearly apprehend the spiritual bearing of Christ's conduct, might readily have taken offence, under the impression that He placed Himself in opposition to the temple.

8. *A piece of money, or, a stater.*—A coin = 4 drachmas, or about 3s. 3d. Various views are entertained in reference to this miracle. 1. De Wette calls attention to the difficulties of the narrative (the miracle had been unnecessary; it was unworthy of Jesus, who had on no other occasion performed any wonder for His own behoof. To these objections it has been added, that a fish could not have carried a stater in its mouth, etc.). 2. Paulus and Ammon have attempted to represent it as a natural event. Thus Paulus paraphrases the language of Jesus: When thou openest the mouth of this fish to detach the hook, it will be found worth a stater. Or, If there on the spot (*αὐτοῦ*) you open the mouth to offer the fish, etc. 3 Strauss characterizes it as a myth, derived from legends connected with the Lake of Galilee. 4. Similarly, Hase represents it as figurative language, referring to the success accompanying the exercise of their calling, which tradition had afterwards transformed into a miraculous event. 5. Ewald makes the curious comment, that we do not read of Peter having actually caught such a fish, but that the saying was one which might be readily employed, as pieces of money had sometimes been found in fishes. 6. It has been regarded as a miracle, in the proper sense of the term, and as a miracle directly performed. The fish was made to fetch the coin from the deep, and then to come up to the hook; Bengel. Or, 6. As a miracle of knowledge on the part of Jesus. So Grotius and Meyer. Adopting the latter explanation, we would call attention to the fact, that in performing this miracle, the Lord was equally careful to maintain His rights as King of Zion, and to avoid giving offence. Hence the tribute, for which Peter himself was naturally liable, was to be procured through the personal exertions of that Apostle. But, as in this case he acted as the representative of the Lord, the money was miraculously provided. All the requirements of the case seem to us sufficiently met by the fact, that Jesus predicted that the first draught of Peter would yield the sum needed. Hence the words, "When thou hast opened his mouth," might almost be regarded as a metaphor for "when thou takest off the hook"—in which case it would only imply a prediction that Peter would catch a very large and valuable fish. But the statement, that he would *find* a piece of money, conveys to our minds that the Apostle was to discover the *stater* in the inside of the fish. The main point of the narrative, however, lies in this, that the stater was to be miraculously provided. By his rashness, Peter had apparently placed the Lord in the difficulty of either giving offence, or else of virtually declaring

Himself subject to tribute. Under these circumstances, the Lord looked and descried the stater in the lake; and the *miraculous* provision thus procured might serve both for Himself and for Peter.

DOCTRINAL REFLECTIONS.

1. We have here a remarkable instance of the vast difference between giving offence to the "little ones" and to the Pharisees. Similarly, we learn from the narrative that Christian wisdom must be able to discover a way out of every seeming conflict of duties, since such conflicts can only be apparent, not real.

2. It were a great mistake to suppose that because Matthew does not record that Peter actually caught the fish, found and paid the stater, all this did not really take place. But, on the other hand, we infer from this omission, that the great object of the Evangelist was to record the spiritual import, rather than the outward circumstances, of this event. It was intended to set before the Apostles the principle which should regulate the future relations between the free Church of the Gospel and the ancient legal community at the time of the cessation of its services and ritual. The point here lies in the contrast between the sons of the King, or of the true theocracy, and mere subjects, who in the text are very significantly called *ἀλλότριοι*. Christ and His people are the children of the kingdom; the Jewish legalists its subjects, or rather its bondsmen. (Comp. John viii. 35: The servant abideth not for ever in the house, or in the temple; but the Son abideth there ever.)

3. "The children of the kingdom, who themselves are the living temple, could not be made outwardly or legally subject to the typical services of the temple. As the free children of God, they were superior to all such bondage. But perhaps some historical claim might yet be urged upon them, or else they were not to shock the prejudices of some of these 'little ones' (comp. Matt. xviii.). Hence, in all such cases, it was their duty to avoid giving offence, and to perform what was expected from them. But in so doing, they would display such joyousness, freedom, and princely grandeur, as to vindicate their liberty even in the act of submitting to what might seem its temporary surrender" (Leben Jesu iii. p. 170). It is scarcely necessary to add, that by professing adherence to a particular ecclesiastical system, we, as Christians, incur the obligation of contributing to its support. Every such profession is a voluntary obligation, which, among other things, implies the duty of outwardly contributing for its maintenance.

4. There is something peculiarly characteristic of Peter in this history. With his usual rashness, he would make the Lord Jesus subject to legal tribute. This obligation he has now himself to discharge, and that by means of a fish (the symbol of a Christian) which is found to have swallowed a stater.

5. In this instance also, Christ did not perform a miracle "for His own behoof," but as a sign for others.

HOMILETICAL HINTS.

The great danger of the servants of Christ to attempt bringing Him, in His Church, in subjection to tradition.—The outward, secular subjection of the children of God under outward temple ordinances, a contradiction. 1. In general: they who possess the reality, are expected to be in subjection to shadows. 2. In a special sense: it is required of the stones of the living temple to maintain the symbolical temple buildings, of the living sacrifices to promote the typical sacrifices, of the children of the Spirit to maintain the emblems of spiritual things.—Contradiction of hierarchism: it excommunicates and yet levies tax upon the children of the Spirit.—Cupidity of the mediæval Church in seeking the fortunes and possessions of those who were stigmatized as heretics.—Important consequences implied in the rash assent given by Peter.—How Christ avoided giving offence to devout prejudices, Rom. xiv. 13.—The humility and the glory of Christ in paying the temple tribute.—How Christians, in bearing witness to their faith, may preserve their liberty while voluntarily surrendering it for the sake of charity.—The three draughts of Peter.—How Christians (fishes) who have the world (a piece of money) in their hearts, may be caught and made subservient to outward ordinances.—A Christian will always find a miraculous way of escape through the intricate mazes of apparently conflicting duties.—The Lord prepares a way even in our greatest difficulties, viz., those of conscience.—If we have anticipated the Lord, we must submit to severe tests of our obedience.—How the Lord can most gloriously repair the damage done by His people by their rash anticipations of His decisions.

Starcke.—Quesnel: Jesus humbles Himself, and submits to all human ordinances.—(The text, however, does not refer either to the payment of civil taxes or to any secular arrangements.)—Let us avoid giving offence to any one.—Let us avoid the appearance of evil.—*Canstein:* It does not matter though the children of God may not possess what they require; God will care for them (though the text

does not imply that the whole company of disciples at Capernaum did not possess the small sum of about three shillings demanded of them).—*Zeisius:* Christ, Lord over all His creatures, even in His estate of humiliation.

Gerlach.—While Jesus never forgot, from false humility, what was due to Him, He only manifested His dignity before those who were capable of understanding Him, and at the same time was willing to become the servant of all.

Heubner.—Ministers must be ready to prove that they really despise earthly things.—Humiliation and exaltation combined in this event.—We may submit to civil oppression even while preserving in our minds and hearts our dignity and rights.

SECOND SECTION.

THE PRIESTLY ORDER IN THE CHURCH OF CHRIST.

CHAPTER XVIII. 1–35.

CONTENTS:—This section furnishes a sketch of the Church in its *priestly*, or in its strictly ecclesiastical, relations. The basis of these is the hierarchy of the service of love (ch. xviii. 1–14). Rising on this foundation, the Church is to display, on the one hand, spiritual earnestness by its discipline (vers. 15–20), and, on the other, spiritual gentleness by its absolution (vers. 21–35). This delineation of the *priestly* character of the Church is continued in the next section, which treats of marriage in the Church, of children in the Church, and of property in the Church.

Historical succession.—The scene is still in Galilee, and in all likelihood at Capernaum. Once more had the hopes of the disciples been raised, probably in connection with the late miracles of Jesus in Judea and Galilee, and from a misunderstanding of His calmness and of the declaration which He had made when providing the tribute-money. Friends now gather around the Lord, preparatory to going up to Jerusalem. The disciples discuss the question of the primacy in the kingdom of heaven. This dispute (to ver. 5) was no doubt occasioned, if not by the confession, yet by the general position, of Peter. According to Mark ix. 38, John

now gave occasion to the saying of Christ about offences (vers. 6, etc.). Lastly, the question of Peter again evoked the teaching of Christ concerning absolution, and the parable connected with it. On comparing the corresponding passages in Matthew, Mark, and Luke, we conclude that the sayings and events recorded in chap. xviii. belong to the period of Christ's stay at Capernaum. Of course, in holding this view, we imply at the same time that the Lord uttered on two different occasions the parable concerning the hundred sheep. These transactions were followed by the commencement of the journey to Jerusalem.

A. *The Hierarchy of the service of Love.* (CHAP. XVIII. 1–14.)

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto Him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in My name receiveth Me. 6 But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. 10 Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

CRITICAL NOTES.

1. *At the same hour.*—(The authorized version has *time*. Lachmann reads ἡμέρᾳ, after Origen, etc.; but this reading is not supported.) Referring to the hour in which the transaction about the tribute-money took place. The Messianic hopes of the disciples had been greatly raised, both by that miracle, and by the explanation of Jesus as to His relation to the theocracy.

2. *Who then is the greatest?* τίς ἄρα.—The question seems to have been put with special allusion to Peter, who had apparently again been honoured by special distinction.—The *greater* (*Major*) is, in relation to the others, the first. The *Major Domus*, or the *Primus*. Who *is?* in the Present tense. From the statement of the Lord, that, as Son of the King, He was free from the legal obligations of the theocracy, they inferred that the kingdom of the Messiah was already founded. Besides, the question was evidently also intended for the purpose of eliciting a distinct statement on that subject.

3. *A little child.*—A little one. According to tradition, the martyr Ignatius; according to Paulus, an orphan; according to Bolten, one of the young ministering disciples. Each of these views appears to us strained. The main point was, that He set before them a *little* child.

4. *Except ye be converted.*—The use of the Aorist tenses deserves special notice. Jesus presupposes that all this had already taken place in His disciples—that they were converted, had become like children, and entered into the kingdom of heaven. Hence He refers only to the necessity of self-examination, not to that of a new conversion. We note the antithesis in the expressions, "the greater in the kingdom of heaven," and "entering into the kingdom of heaven." The meaning is: The first question which you should put, is about your having entered into the kingdom of heaven. If they had entered it, they had become like the child before them; in which case their question could only have been caused by temporary surprise. Hence, if any one should display hierarchical tendencies, or give vent to such feelings, the question would naturally arise, whether he was really converted at all. More than that, the statement implies that in a certain sense all hierarchism is opposed to, and incompatible with, the kingdom of heaven. In John iii. 3, 5, this condition of entering the kingdom of heaven is put in the Present tense, and more strongly expressed, as a being born again. Conversion, being a complete turning in moral respects, implies a new birth so far as its divine cause and the totality of the change are concerned; while, so far as its moral aspect and its claims to acknowledgment are concerned, it may be described as becoming children.

5. *Whosoever therefore shall humble himself as this little child.*—Whoso will appear humble and small, like this child; not, humble himself like this child. Valla: iste parvulus non se humiliat, sed humilis est. The use of the Future tense shows that something

of this kind was now again to take place in the disciples as the condition of their future greatness. The expressions of the Saviour prove that the point of the comparison lay in the modesty of the child, in its want of pretension, which enabled it to enjoy whatever came before it, without seeking or claiming more, as its due. The real greatness of the child consists in the practical acknowledgment of its littleness and dependence. By our outward demands and our claims about the future, we only lose the present, and with it, both life and reality; while the want of pretension and care in the child secures to it, with each passing moment, the enjoyment of life. And this constitutes also the condition of its future greatness. If the child aimed at anything beyond the limits of its capacity, such a claim would of itself ensure disappointment. This absence of pretension in the minister of Christ constitutes true humility, to which, even after our conversion, we must ever and again revert. Only by thus reverting to our absolute smallness before God and the brethren, can we hope to realize the life of the kingdom of God, or to enter upon the path of development and future greatness. The use of the simple Future seems to indicate that this conversion would take place at a later period in the history of the disciples, and especially in that of Peter. In this connection, the reader will also recall the last hours of Jesus.—THE GREATER. According to the measure of humility, and *each one according to his own idiosyncrasy.*

6. *And whoso shall receive one such little child.*—The consequence and evidence of humility is, to receive one such little child.—The question has been raised, Whether we are to understand the terms in a literal or in a spiritual sense. The former view is adopted by Bengel, Paulus, Neander, and De Wette; the latter, by Erasmus, Beza, Calvin, Grotius, and Meyer. But it could scarcely be regarded as a special evidence of humility, to receive in the name of Jesus a Christian of such marked humility. Besides, the context and Matt. xxv. are in favour of the former view. It is the most honourable office in the kingdom of heaven to receive the King Himself; hence our Lord says: This distinguished office commences even when you receive a child in My name (comp. John xxi. 15). But this does not imply that the Saviour here referred to a natural, in opposition to a spiritual child. Even a poor negro, who is desirous of being admitted into the school of Christ, may be such a child. In general, the expression applies to those who are apparently small, as contrasted with those who are apparently great, in the kingdom of heaven; hence to catechumens, or to those who

receive instruction, in opposition to those who impart it—to the Church under guidance, in opposition to that part of it which guides. The real glory of office, and the real primacy of the Apostles, was to appear in their spiritual service and in their condescension to those who were small. And this promise applied in all its fulness to such service of love, even in a single case.—*Receiveth, i.e.*, into spiritual fellowship.

7. *In My name.*—Properly, on the ground of My name; the fellowship of faith combining and uniting the teacher and the taught in the name of Christ. Hence, neither referring exclusively to the faith of him who was to receive (De Wette), nor to that of those who were to be received.

8. *But whoso shall give offence.*—Whoso shall give him occasion for relapsing into unbelief, as was done by hierarchical arrogance. This was the offence with which the Church was at that moment threatened. There the hearts of the fathers were turned from the children, giving occasion for the hearts of the children turning from the fathers (see Mal. iv. 6, the concluding utterance of the Old Testament, and Luke i. 17). These later generations were led into unbelief by the hierarchical pretensions of the fathers, with their traditions.

9. *One of these little ones* (a single one).—Those of whom this child was a type. As formerly, the little ones being the beginners in the faith, or occupying a lower place in the Church; hence those who were naturally or spiritually little. But evidently those who had become little, in the sense of being thoroughly humbled, would not have been so easily shaken in their faith by hierarchical pretensions.

10. *It profiteth him, yea for this, that a millstone is hanged, etc.*—This is the literal translation, which conveys the meaning of the passage much more accurately than that of our authorized version. Meyer deems it imperative to take the *ἵνα*, in the expression *συμφέρει ἵνα*, in the proper sense. He explains, though not very clearly, that the text implies that his conduct would subserve *that special purpose.* Following the trace here indicated, we infer that the offence given arose from a desire after spiritual domination. This motive, then, of his offence (domination over the conscience) is ironically characterized in the text as *profiting him*, for the purpose of having a millstone hanged, etc. We may illustrate this by quoting an analogous saying of Luther, addressed to the Elector John: "A forced Christian is a very pleasant and agreeable guest in

the kingdom of heaven, in whom God takes special delight, and whom He will certainly set highest up among the angels—in *the deepest bottom of hell.*" Of course, the statement applies much more fully to hierarchical pretensions. His arrogance and his domination profiteth him—yes, for this purpose, that a millstone shall be hanged, etc. We are now prepared to understand the symbolical expressions, "millstone" and "sea." From other passages we learn that hierarchism is destined to perish in the angry waves of the sea of nations, or in the midst of revolutions (Matt. vii. 6.; Rev. xiii. 1, etc.). The expression millstone is, in the first instance, intended to designate a very large stone (Rev. xviii. 21), more especially the large upper millstone which was driven round by asses. However, the term is not merely intended to refer to the weight of the stone, but also to the object which it serves in the mill. The latter is a figure of life, in its means of support (Matt. xxiv. 41; Rev. xviii. 22), while the millstone refers to the motive power. But the possessions of the temple were the load by which a corrupt hierarchy was ultimately drawn into the depths of the sea of perdition (James v. 1). To the Jews generally, the temple became in the end a millstone hung round their neck, which drew them into the depth of the sea of nations. But this was not the end of offences. The καταποντισμός "was a mode of punishment common among the Greeks, Romans, Syrians, and Phœnicians, but not among the Jews. Hence it may be regarded as a strong expression of the idea: he shall be deprived of life." (*Meyer.*) But even this heathen form of punishment deserves notice. The Jewish hierarchy was to be swept away by heathens.

11. *Woe unto the world because of offences.*—The world as such does not *give*, but receive offences from false disciples; and that in what may be designated its border land, where it is represented by the little ones. The offence of these little ones would accumulate to such an amount as to bring a woe upon the whole world (comp. Matt. xxiii. 15; Rev. xvii. 5).

12. *For it must needs be.*—Not referring to fate, or to a metaphysical, but to a historical ἀνάγκη, or the necessary connection between guilt and judgment; and in this sense not merely allowed by God, but "ultimately traceable to the divine counsel." (*Meyer.*)—*But woe to that man by whom the offence cometh.* The offence is the guilt of an individual, giving rise *to offences* which themselves are sent by way of judgment. And if woe descends on the world on account of these offences, how much more does it hold true of

the man who is the cause or the occasion of them! Instances of individuals who gave such offences will readily occur to the reader; as, for example, Judas, Caiaphas, etc. (On the other aspect of historical necessity, comp. 1 Cor. xi. 19).

13. *Wherefore, if thy hand or thy foot offend thee.*—Comp. ch. v. 29. De Wette and others regard this as a mere repetition not suitable in this connection, as referring to seduction by our own senses and not by the instrumentality of others. But it should be noted, that in the former passage the expression is used in connection with marriage offences; and here, in regard to ecclesiastical offences,—the link of connection being the mystical idea of marriage. Hence it means, If thine hand, or thy foot, or thine eye, threaten to sever the union between thy heart and Christ. The ministers of Christ are themselves offended by their hand, their foot, or their eye, before they become an offence to others. The text aptly adds, *the foot*, to the other emblems mentioned in ch. v. 29, which in this connection have a different meaning from the earlier passage. The hand here designates special aptitude and inclination for ecclesiastical *government;* the foot, for ecclesiastical *exertion* and *missionary undertakings;* the eye, for ecclesiastical *perception* and *knowledge.* All these gifts should remain in subjection to the Spirit of Christ, and serve for the advancement and edification of the little ones, instead of inducing pride or contempt of inferiors.

14. *It will look fairer* (it is better for thee).—The Hebrews combined the two ideas of goodness and beauty under the term *good*, while the Greeks comprehended them under that of *fair.* Both views may equally be expressed in Christian language. In the present instance, the idea of beauty is brought prominently forward, with special reference to the maiming caused by moral necessity. Philologically we note, that the positive degree καλόν is here combined with the comparative ἤ, on account of the attractive combination of the two constructions.

15. *Halt.*—The loss of one foot causes the other to halt. The expression "maimed" refers more particularly to the arms.—*With one eye;* or, more accurately, ἑτερόφθαλμος.

16. *Take heed.*—Our Lord again addresses Himself to the disciples, who were not to give offence. He mentions the *cause* of such offence as consisting in *contempt*, more especially of *these little ones.* Accordingly, He now points out the high value which God sets upon them.—*Their angels do always behold.* "In the Old Testament we only read of guardian angels of empires (Dan.

x. 13, 20). But at a later period the Jews believed also in the existence of guardian angels for individuals (Targ. Jonathan, Gen. xxxiii. 10, xxxv. 10, xlviii. 16. Eisenmenger, Entdeckt. Judenth. i. 389). (Similarly also the New Testament, Acts xii. 7?) The expression, that the guardian angels of these children always behold the face of God, or are near unto Him (as the servants of a king, 2 Kings xxv. 19), implies, that God specially cares for them. But as this cannot imply any partiality even for innocent children, the whole statement must be regarded as a figurative expression, indicating the high value attaching to these children, and the importance of their spiritual welfare." De Wette. Meyer remarks: "The belief in guardian angels is here clearly admitted by Christ. Critics should simply acknowledge the fact, without adopting the idea that it applies to patron saints enjoying peculiar bliss in heaven." Grotius takes the Roman Catholic view of this passage, which of course most Protestant divines controvert. Grotius appeals to Origen (Homil. viii. in Genesin), to Tertullian (de Baptismo), and to Clement, who speaks of the protecting demon in which the Platonists believed. Still, Clement does not maintain in so many words that every one had his patron angel. Origen, and after him Gregory of Nyssa, held that every person was accompanied both by a good and by an evil angel. The view of Grotius is somewhat different. He believes in the general guardianship of angels, rather than in the attendance of individual messengers of mercy. Olshausen applies the passage to the pre-existent ideal of men. But it deserves notice, that while Jesus evidently admits the doctrine concerning guardian angels, which had been fully developed during the period of the Apocrypha, He lays special emphasis not so much on that subject, as on the fact, that the angels of these little ones *always* behold the face of God. Not only are they highly placed, but they do not seem to be actively employed—as if God were through them always Himself looking upon these little ones. There is a *most special* Providence watching over the little ones, of which the angels are the medium, and in which the angelic life of these children is combined with the highest guardianship in heaven and on earth. The fundamental idea is, that the highest angels of God in heaven represent the smallest subjects of His kingdom on earth, Ps. cxiii. 5, 6. The eye of God rests in special protection on the young seed in His kingdom (Matt. xix.). But as Christ is the Angel of His presence in a unique sense, while here we read of angels of the presence in the plural (the idea being formed after the analogy of

the ministers of eastern kings, 2 Kings xxv. 19, comp. with 1 Kings x. 8), it follows, that Christ Himself, as the great Advocate and Intercessor, is Himself the central-point of this angelic guardianship.

17. *That which is lost.*—A strong general expression designating *those* who are lost. Meyer: Those who had incurred eternal damnation. But the succeeding parable shows that our Lord rather refers to those who had strayed and were in misery. The conduct of Christ forms a direct contrast to that of the men who were giving offence. He came to save that which was lost; while they, in their pride, repelled those who had lately given hope of escaping from their lost state. Hence also, as the Angel of the presence, and as Saviour of the lost, Christ Himself is surety to us that these little ones are represented in the presence of His Father by Himself and His associates.

18. *How think ye?*—In ch. xv. 4, this parable is again introduced in a different context. But we readily trace an internal connection between these two occasions, both in reference to the circumstances in which they were uttered, and to the state of feeling prevailing at the time. The difference, that in the one case the ninety-nine sheep are represented as left in the mountains, and in the other in the wilderness, is unimportant. Of greater moment is the fact, that in the Gospel of Matthew the parable is addressed to the Pharisees, who themselves represent the ninety-nine sheep, while in the Gospel of Luke it is spoken to the New Testament shepherds, who, after the example of the Master, were to take special charge of the lost.

19. *Even so it is not the will of your Father.*—He has no fixed purpose that one of these little ones should perish. We regard this as a decisive statement against the doctrine of actual predestination to condemnation. This negation implies, in the first instance, a denial of all those assumptions according to which hierarchical minds attempt judicially to fix the state of souls. For this they have no authority whatever in the Gospel; on the contrary, their human traditions are in direct opposition to the will of God. The statement of Christ, also, evidently implies an affirmation, that God willeth that all should be saved (1 Tim. ii. 4). He would secure for Himself the full number of His flock; and hence calleth sinners, and more particularly the lost. On this very ground, then, His great care is on behalf of that which is lost; His is saving grace. To such an extent is His administration directed by grace, that, in view of it, one lost sheep may exceed in importance ninety-nine who are not lost,

These ninety and nine sheep either feed themselves (according to the passage in the text), or else deem themselves independent of special help (according to the passage in Luke). At all events, the case is quite different with the lost sheep, whether the idea of "lost" be taken in the objective, as in the text, or in the subjective sense, as in Luke. To all such the blessed decree of grace applies, and for such the Son and the Spirit are waiting.

DOCTRINAL REFLECTIONS.

1. It scarcely requires any argument to show that this statement of the Lord concerning the little child affords no evidence against the doctrine of original sin. When Jesus called Peter blessed, He referred to his faith as Peter, not to his individuality as Simon. Similarly, when setting the child in the midst, it is its childlikeness, and not the mere fact of its youth, far less that of its innocence, which is intended as an emblem and model. Children are here a symbol of humility, just as natural birth is a symbol of regeneration. Hence we also infer that the Lord here alluded to the natural humility of the child, to its dependence, need of affection, and consequent want of pretension, as well as to its enjoyment of the passing moment.

2. *Who is the greatest in the kingdom of heaven?*—Who has the primacy? It might almost seem as if the disciples were relapsing into their old Jewish views of a carnal kingdom, with political offices, ranks, and dignities attaching to it. But this is not the case. They knew that their ἐκκλησία was destined to form a contrast to the ancient theocracy, and to the kingdoms of this world. Still, they had as yet no adequate conception of a spiritual order of things, and accordingly transferred to the Church their political and hierarchical associations. If a Church was to be founded, a hierarchy must, in their opinion, be instituted along with it. This idea seems to have been further confirmed in their minds after the transaction about the tribute-money, in which they seem to have noted rather the distinction conferred on Peter, than the humiliation which he had experienced.

3. As the inquiry of the disciples bore so distinctly upon the establishment of a hierarchy, the symbolical action of the Master, in placing a child in the midst of them, formed the most complete refutation of their theory. Still, this transaction does not in the least invalidate the institution of the apostolical and ecclesiastical office (ch. xvi.). Hence the passage must be regarded as only more

clearly defining the ecclesiastical office, as a ministry of love (a ministerial office for the *sacerdotium* of the whole Church),—a ministry of humility, in opposition to hierarchical claims; of condescension to little ones, in opposition to that of ascending grades; and of pastoral watchfulness, in opposition to hierarchical pride and domination, which is here characterized both as the grand offence of New Testament times, and as the greatest temptation and corruption of the Christian world. From this explanation of the Lord, we are enabled to gather the great outlines of New Testament Church order: 1. Its leading principles (in our section); again, 2. the rules of Christian discipline; 3. those of Christian and ecclesiastical absolution. These leading principles are as follows:—

a. First principle: Except ye be converted.—Conversion is the primary condition, not only of being leaders in the kingdom of heaven, but even of being members of it. This conversion must be more particularly characterized by a childlike want of pretension,—*i.e.*, by spiritual humility, which may be described as repentance in a permanent form. Hence the imperious hierarch excludes himself, both by his spirit and by his conduct, not only from office, but even from the kingdom of heaven itself. He ceases not merely to be a servant of Christ, but even a Christian. All such desires after primacy must be removed by conversion and regeneration. Luther: "Who has ever seen an animal living after its head was dead?"

b. Second principle: Whosoever therefore shall humble himself.—Rank or dignity in the kingdom of heaven is to be proportionate to humility, and to the ministry of love. In other words, real condescension (not merely by such phrases as "servus servorum") is to be the measure of our real exaltation. The general basis underlying all is, that all are equal and one in Christ. The desires after primacy are to give place to an opposite desire after fraternal service of love.

c. Third principle: Whoso shall receive one such little child.—Christ would have us recognise and receive Himself in these little ones, or in beginners in the faith. Our evangelical ministry is to be characterized by respect and veneration for the life that is of God, or for Christ in His little ones. Thus the pastoral office is to combine the qualities of freedom on the one, and of love on the other, hand; while it is at the same time made the means of training the young and the weak in the faith to manhood and full stature in Christ.

Thus there are three degrees of evangelical primacy—humble faith, condescension to the little ones, and the training and elevating them—in opposition to the three stages of hierarchical primacy. The latter are—1. Progressive symbolical conversion to hierarchism; 2. hierarchical gradations; 3. contempt of the Church of the little ones. Accordingly, the triple crown of the true minister of Christ consists in conversion and humility, fraternal service of love, and veneration for the priestly character of the Church (Christ in the little ones).

4. *But whoso shall offend.*—We have now a delineation of the opposite conduct.

a. From the context we gather that the passage applies exclusively to offences arising from hierarchical pride, self-exaltation and contempt of these little ones. The Lord first refers to the sin, and then to the judgment.

b. Jesus announces that great danger and corruption would accrue to the world from these offences. Woe unto the world because of offences!

c. The Lord shows how His servants may come to give offence to others, having been first tempted and seduced themselves (being offended by their hand, their foot, or their eye). From the context we gather, that in this connection the term *hand* refers to ecclesiastical despotism (Matt. xxiii. 13, 14), *foot* to activity in proselytizing (Matt. xxiii. 15), and *eye* to pride of knowledge which would seek to exalt patristic, gnostic, theosophic, or mystical lore and fellowship above the Church, Rom. xii. 3. The Apostle John, who was the occasion of this saying, himself afforded a signal instance of the manner in which a right hand was to be cut off (see Leben Jesu ii. 2, p. 1021). Stier seems to overlook the necessity of John's special training for the high place which he was to occupy in the kingdom of God.

d. The source of these offences: contempt of the little ones. This is to give place to a proper acknowledgment of their character, of their mysterious proximity to God, of their calling and object in the kingdom of heaven, and of their glorious and blessed representatives and guardians, viz., the angels and Christ Himself.

5. Both the above antitheses are now explained and illustrated by the fundamental idea and characteristic feature of the kingdom of heaven, which is compassion. *For the Son of man is come to save that which was lost.* Christ primarily came to seek that which was lost, and not merely the little ones. In this economy of sovereign

pity, where the Saviour descends to the lowest depths of misery, there to display in all its fulness His character as Redeemer, it is impossible that His subordinate servants should enter upon an opposite course. The watchfulness of the faithful shepherd in the mountains serves as an emblem of the faithfulness of our heavenly Shepherd. But the root and spring of their life must ultimately be traced to the gracious purpose of our Father in heaven, who willeth not that one of these little ones should perish.

6. The fact, that in Matt. xviii. the disciples are introduced as asking the Lord who was the greatest in the kingdom of heaven, incontestably proves that He could not have meant His statement in Matt. xvi. to imply that Peter was to enjoy any primacy in the Church.

7. We may here remark, that for educational purposes it is well, wisely to set before children the two great dangers—of excessive childishness, on the one hand, and, on the other, of an unchildlike spirit.

HOMILETICAL HINTS.

The Lord Himself must settle the question about primacy.—Primacy in the kingdom of heaven belongs to obscure children.—The solemn declaration of the Lord against any human primacy in His Church.—Let us take the little ones, and not the great of this world, as our model for the offices and dignities in the Church.—The little child a warning lesson set before the Apostles.—How the Lord has made children a perpetual and living condemnation of spiritual and ecclesiastical pretensions.—The child a twofold emblem: 1. A model to those who deem themselves great, how they are to become little, and thereby really great; 2. a symbol of those who are little in a spiritual sense, and who are not to be offended by spiritual domination.—Personal regeneration the condition of ecclesiastical greatness.—It is altogether vain to contend for a position in the kingdom of God, if there is any question as to our having entered into it.—"Except ye be converted;" or, aims after worldly greatness in the Church, are in reality aims after going beyond its pale.—A perversion of the office of minister into ruler, as raising the question of the genuineness of our first conversion.—In what respect may children serve as models to the ministers of Christ?—To Christians generally?—Self-abasement the only road to exaltation in the kingdom of heaven.—How the little ones grow, just because they are little.—How the want of pretension in children

secures their enjoyment of life and their pre-eminence.—The threefold sermon of the Lord on the subject of the little ones: 1. Become as little children, in order to become Christians; 2. Receive these little children for Christ's sake; 3. Offend not these little children, who enjoy the guardianship of the angels and of the Father who is in heaven.—Whoso shall receive one such little child. —Only he who can feed the lambs can feed the sheep; see John xx. 15.—Honourable distinction of the office of teacher.—Sacredness of the catechetical office.—Solemn judgment resting on those who give offence to the little ones.—To what offences did the Lord specially refer in the text?—Offences are unavoidable, yet their authors are chargeable with them.—If we are to avoid giving offence to the members of Christ, let us beware of taking offence in our own members.—How a Christian may become an offence in the Church: 1. By the domination of his hand; 2. by the spurious proselytizing zeal of his foot; 3. by the fanatical and distorted perceptions of his eye.—How a Christian is to make sure of his fellowship with the Church, even at the cost of the most painful sacrifices, Rom. xii. 3; in the same manner also to secure his own salvation. —The abuse of God's gifts for selfish purposes will ensure our ruin. —Christ condescending to seek that which was lost a model to His servants.—How the ways of the Lord, and of those who would assume the mastery in the Church, are opposed: 1. Christ descended, and then ascended; 2. they ascend, and then descend, as if a millstone were hanged round their necks, and they drawn into the depths of the sea.—The ministry of the Gospel not priestly domination, but pastoral service.—The faithfulness of earthly shepherds a symbol of that of the Great Shepherd.—Why the Shepherd cherishes so much the lost sheep: 1. Because it is a lost life, and not a dead possession; 2. because He is a faithful Shepherd, full of compassion, not one who reckons closely.—One lost sheep may be of greater importance to the Good Shepherd than ninety and nine who have not gone astray; or, the infinite glory of the kingdom of grace.—"It is not the will of your Father," etc. Lessons to be derived from this by the Church: 1. In respect of doctrine; 2. in respect of rule; 3. in respect of the mission of the Church.—The threefold will: to save that which was lost. The will, 1. in heaven above; 2. on Golgotha; 3. in the heart of the Church.

Starcke.—Hedinger: What a shame that the disciples of Christ should be engrossed with pride and ambition, when their Head has become their servant, and for their sake humbled Himself even

unto death!—*Zeisius:* It is the wicked way of man that each one seeks to become high, not lowly—to rule, not to serve.—It is not said, Become little children, but, Become *as* little children.—The innocence of children appears especially in their simplicity, humility, love, kindliness, and obedience, viewing these qualities alone, and irrespective of their faults.—*Zeisius:* He who is lowest in his own eyes, and in those of the world, is greatest before God.—Think not how you may become great, but rather how ye may be made small.—What a blessed work, and what glorious reward, to become the patron and friend of children, of orphans, and of the weak!—*Canstein:* To build orphanages is a great work.—What precious treasure have parents in their children, since for their sakes the holy angels and Christ Himself lodge with them! *Bibl. Wurt.*—If to offend one soul is to incur the wrath of God, how awful must be the judgment of those who offend a whole town or country!—Offences are the source of fearful evil to the world; but they are made to work together for good to them that love God.

Lisko.—The main point consists in that sense of weakness and dependence which is characteristic of children.—*Gerlach:* On account of their weakness, children require the special protection of angels; but they are so precious in the sight of God, that He selects for that purpose His most exalted messengers.

Heubner.—The human heart is naturally inclined to self-exaltation, and both ambition and pride find their way even into the kingdom of Christ.—How Christ answered the inquiry, what constituted true and what spurious greatness.—Each one of us requires a thorough conversion of the heart.—A childlike spirit, the basis of true religion.—A childlike spirit: humility, guilelessness, forgetfulness of self, teachableness, faith.—*Goltz* (from Spannenberg and Luther): The child the living symbol of the destiny of man.—The more willing thou art to become a child, the more fully wilt thou experience that God is thy Father.—The time will come when God will acknowledge quiet, humble, and retiring souls.—Those who seduce simple and unsuspecting minds incur the heaviest guilt.—The world the scene of offences.—Every other evil is as nothing compared with the number of seductions in the world.—Children and childlike persons the special favourites of Heaven.—To train children is to give joy to the angels.—*Brentius,* Præfatio catechismi: in medio puerorum versari est esse in medio angelorum.—On the whole section:—The conversion to childlikeness of spirit which the Lord here requires: 1. Its character; 2. its importance.—How

Christ, the Friend of children, recommends children to our care.—Christ is that faithful Shepherd who has left His thousands on the heavenly mountains (the angelic hosts, as Cyril of Jerusalem has it, Cat. xv.) to come down and seek the lost sheep of humanity.—Rieger (Five Sermons, Leipzig, 1766): The gracious care of our Father in heaven and of Christ even for a single soul.

Cramer.—On the imitation of God.—*Bachmann:* The high value attaching to children in the kingdom of God.

B. *The Discipline of the Church.* (VERS. 15–20.)

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. 20 For where two or three are gathered together in My name, there am I in the midst of them.

CRITICAL NOTES.

1. *Historical connection.*—Meyer denies the existence of such a connection with the preceding context, and objects to the construction of Beza: "Ubi de iis disseruit, qui sunt aliis offendiculo, nunc quid sit iis faciendum declarat, quibus objectum est offendiculum." The connection lies in the condemnation of hierarchical practices. Hence the view of Beza is substantially correct. Give no offence to your neighbour, but rather overcome by love the offence which he gives to you. Or, in the special form in which it is expressed in the text, Put no stumblingblock in the way of your neighbour by hierarchical offences, but rather assist the Church in removing such offences.

3. *Against thee.*—Not merely referring to personal offences, but rather to sins, which, being done in presence of others, cannot but excite attention and give offence. Viewed in the context, it might be paraphrased: Sin not against thy brother by giving him offence. Again, on the other hand, overcome by the discipline of love the offence which he has given thee.

3. *Between thee and him alone.*—First measure. Brotherly admonition, or private entreaty. *Meyer:* "The administration of reproof is here represented as intervening between the two parties." But this critic is mistaken in supposing that the text refers to party disputes. Of course the expression implies that the guilt rests with our brother.

4. *Thou hast gained thy brother.*—Euthym. Zigab.: In respect of brotherly fellowship. Meyer, more correctly: For the kingdom of the Messiah. Both ideas, however, seem combined in the text. The person who has been gained for the kingdom of the Messiah becomes the brother of him who has thus gained him. He has been *gained* by wisdom and cautious dealing, when serious loss seemed impending. Such private expostulation implies self-denial and courage, while it gives our brother the impression that we feel for him, that we love him, and would willingly spare him. Such an assault of love upon his heart may gain him. The opposite course, of hastily divulging his fault, is an evidence of pride, harshness, cowardice, want of love and of prudence. In all probability, it will only tend to embitter, and thus further to alienate our brother. Besides, in our personal dealings as individuals, we are not entitled to go beyond this private expostulation, unless we know that we act in the spirit of the whole Church (Acts v.; 1 Cor. v.).

5. *One or two more.*—This is the second measure to be adopted. One or two witnesses are now to be called in. The law of Moses enjoined the judicial examination of witnesses (Deut. xix. 15). In this instance, the final judgment of God is supposed to be already commencing, and witnesses are called in, because the guilty brother is to become his own judge.

The question has been asked, whether the word σταθῇ here means, "be established," or else, "stand still, continue, rest, depend." The latter meaning seems to be preferable, as the guilt of the offending brother is apparently admitted. The fault of our brother is not to be prematurely published. Hence, while in the first clause of the verse we read, "Take with thee one or two," the last clause speaks of two or three witnesses. If our brother confesses his fault, he becomes himself the third witness, and there are no longer merely two, but three who know of the fault.

6. *Unto the Church.*—Third measure. From ch. xvi. 18, the term ἐκκλησία must always be understood as referring to the Christian Church, or to the meeting of believers, whether it be large or small. Calvin, Beza, and others mistake equally the

meaning and the connection of the passage in applying it to the Jewish synagogue. In opposition to this, De Wette remarks, 1. That the term is never applied to the synagogue; 2. that Jesus could not have meant to direct His disciples to apply to a community which was estranged from them in spirit, for the purpose of restoring brotherly relations among themselves; 3. that vers. 18–20 evidently refer to Christian fellowship, and to its power and quickening by His presence. But when De Wette suggests that both this passage and ch. xvi. 18 were a historical prolepsis, he must have wholly missed the connection of the Gospel history in the mind of Matthew. Similarly, Roman Catholic interpreters are entirely in error in explaining the passage: Tell it to the bishops. Even De Wette and Vitringa go beyond the text, in supposing that it applies to the function of the rulers of the Church as arbitrators or judges on moral questions. On the contrary, the ἐκκλησία is in this passage put in antithesis to the μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Hence this would have been the most unsuitable place for anything like the sanction of a hierarchy. It is indeed true that the Church is, in the first place, approached and addressed through its officials. But then we must also bear in mind, that there is an entire accordance between the views and dealings of these officials and those of the Church, and not anything like hierarchical assumption on their part (comp. 1 Cor. v. 4).

7. *Let him be unto thee.*—The Jews regarded heathens and publicans as excommunicated persons. As such we are to consider a brother who perseveres in his offence: he is no longer to be acknowledged as belonging to the fellowship of saints. The accord of the Church in this step is implied. Still the verse reads, Let him be to *thee*—not, to the Church; the personal impulse being in this case a prophetic manifestation of the gift of trying the spirits. Viewing it in this light, we cannot imagine how Meyer could infer that it did not apply to excommunication—all the more so, that he himself refers it to the cessation of *all* fellowship with such a person. However, we question the correctness of the latter statement. In our opinion, the text only implies the cessation of *ecclesiastical* fellowship, not of civil or social intercourse. In point of fact, it was the mistake of the Jews to convert what was intended as an ecclesiastical censure into a civil punishment. Perhaps this might be excusable under the ancient theocracy, when State and Church were not yet distinct. Nay, when the theocracy was first founded, it was even necessary under certain conditions, and for a season (see the

laws against the Canaanites). But under the New Testament dispensation this confusion of civil and sacred matters has entirely ceased. Christ did not regard the publicans and heathens, viewed as such, as belonging to His communion; but He considered them the objects of His mission. Accordingly, we must take the idea of excommunication in this light. The Roman Catholic Church has, on the question of discipline, again lapsed into Judaism. Regarding those who are excommunicated as heretics, if not as heathens and publicans, it hands them over to the civil tribunals.

8. *Verily I say unto you, Whatsoever ye shall bind on earth.*—It is very remarkable that Christ should have employed a solemn adjuration, when according the power of the keys to all His disciples, and with them to the Church generally, or rather to the Church along with the disciples. For, evidently, while ver. 17 lays down the rule for the conduct of the Church, ver. 18 shows that the Church is warranted in this conduct. This right is again solemnly confirmed by the *amen* in ver. 19. The similarity of expression with ch. xvi. 19 shows that this passage also refers to the office of the keys; and hence that both vers. 17 and 18 referred to its exercise. The privilege therefore of Peter only consisted in this, that he was the first to make confession and to bear witness (see Acts v., viii., xi.), in accordance with the Church generally, to which he also was subject. But whenever he occupied a separate position, he also subjected himself to the discipline and reproof of the Church.

9. *Again, verily I say unto you.*—The reading πάλιν ἀμήν is very fully attested. This *amen* was afterwards omitted from the text, probably from an apprehension that it might be quoted in support of separatism.—*That if only two of you shall agree.* The smallest number which could form a fellowship. They shall agree on earth, *i.e.*, in forming a social and visible fellowship. This, however, does not imply that two believers will always suffice to form a church. The emphasis rests on the word συμφωνία. Such a full agreement of two persons could only be wrought by the Holy Ghost. Hence it represents in principle the catholicity of the whole Church. The smallest fragment of a straight line may be closely and homogeneously joined to all similar fragments. Suffice it, that the Church may commence and continue with two individuals. The prayer of these two humble individuals on earth brings down the gracious answer of the Father which is in heaven, thereby attesting and confirming the character of the Church.

10. *For where two or three are gathered together.*—A confirma-

tion and explanation of what had preceded. The two individuals must not stand aloof in a sectarian spirit, but seek to become three. Similarly, their *συμφωνία* must consist in being gathered together in the name of Jesus. If such be the case, Himself is in the midst of them by His Spirit. It is this presence of the Shechinah, in the real sense of the term, which forms and constitutes His *ἐκκλησία*, or *Kahal.* Hence it also enjoys both the blessings and the protection of our Father who is in heaven. "Simile dicunt Rabbini de duobus aut tribus considentibus in judicio, quod Schechina sit in medio eorum." *Lightfoot.*

11. The statement in ver. 19 must evidently be regarded as primarily a continuation of the second measure prescribed in cases of offence, when two or three witnesses were to be called in. It is as if the Lord hoped that, by their earnest continuance in prayer, these witnesses would prevent the necessity of extreme measures. But if they should be obliged to assemble in His name in order to lay a formal accusation before the Church, the Lord promised to be in the midst of them. The fact that the phraseology of the text so closely resembles that of ver. 16, seems to imply, in a certain sense, an antithesis. Probably the meaning is: The two or three who form a true Church shall not be entirely dependent upon the majority of a larger *ἐκκλησία*, nor upon the possible abuse of the power of the keys. Their outward minority is compensated by the blessing of the Father, and by the presence of Christ, or by an inward and real excess of power. Thus the Lord points to the circumstance, that the essential characteristics and the power of the Church lie not in the existence of an outward majority, or in the presence of great masses of people.

DOCTRINAL REFLECTIONS.

1. According to the direction of the Lord in the passage under consideration, ecclesiastical discipline should above all things rest on the basis of brotherly faithfulness in the private intercourse of Christians. This is the first condition for the proper exercise of Church discipline.

2. According to apostolic direction, excommunication was only to take place if the person who gave offence obstinately resisted the Church. In that case, both truth and honour required that such bold and open opposition, either to the principles, doctrines, or practice of the Church, should not be tolerated in the midst of it. More than this; esteem, love, and faithfulness towards the offend-

ing brother himself demanded such a step. Still, such an one was only to be ranked with that class from which he had at first been taken, and from which the Church is ever willing to receive proselytes, and hence also to welcome penitents. All this implies that the excommunicated person was not to be subjected to civil pains and penalties by the Church.—*Let him be unto thee as an heathen man and a publican.* These words convey a very different meaning to Christians from what they did to the Jews. The latter despised and condemned heathens and publicans; Christ received them. In other words, where the *discipline* of the Church ceases, its missionary work commences. Perhaps we might rather call it the catechetical office—as the penitent professes a desire to have the bond which had been broken restored, and hence does not require to be again admitted by baptism, but only to be restored to the fellowship of the Church.

3. The characteristic of true catholicity is not outward uniformity, but inward unity in the Spirit of Christ. Therefore, when even two are completely united, they are, in point of fact, in fellowship with all the holy spirits both in heaven and on earth, and Christ Himself is in the midst of them.

4. Not "three or two," but "two or three." The pure Church may for a time be very small, but it must always aim after universality. Besides, it deserves notice that this saying of the Lord was closely connected with His teaching about primacy in the Church, and about offences; while, at the same time, it shows with what tender care He watched over the interests of His infant Church.

5. On the subject of excommunication, comp. the Encyclops., especially Herzog's Real Encyclop. According to the writer of that article, the lesser excommunication implied only the cessation of full and *purely* ecclesiastical fellowship. The person excluded became, for the time, a non-communicant. A deep meaning attached to the practice of the ancient Church, by which such an individual was in certain respects ranked among the general hearers of the word and the catechumens. In truth, his connection with the Church had not wholly ceased; it may be regarded rather as suspended for a time, than as completely terminated. Hence the greater excommunication may be said to be no longer applicable to any individuals, as it necessarily involved civil consequences. At first sight, some of the statements of Paul seem to imply such a procedure; but a further examination of the passages in question will modify our ideas on that point. Thus, 1 Cor. v. 11 refers pro-

bably to the common meal of brotherly fellowship; while the formulas in 1 Cor. xvi. 22, and Gal. i. 8, 9, appear to us to be couched in hypothetical language, as a thing that might and should take place in certain circumstances, not as one that had actually occurred. Of later writers on the subject, we mention Meyer, Otto (Bonn, 1856), M. Göbel (On Eccl. Discipline in the Reformed Church until Calvin. Kirchl. Vierteljahr's Schrift, ii. Jahrg. Berlin, 1845).

HOMILETICAL HINTS.

The necessity of ecclesiastical discipline. 1. The Gospel cannot be preserved without salt; nor, 2. fraternal love without frankness; nor, 3. a particular church without discipline; nor, 4. the Church in general without the spirit of discipline.—The object of all Christian and ecclesiastical reproof is to gain our brother.—The frankness of affectionate, brotherly faithfulness, the basis of ecclesiastical discipline.—The exercise of ecclesiastical discipline implying the institution and the establishment of a Christian Church; but, on the other hand, churches must be trained and educated to this duty.—The training of the Church for the exercise of Christian discipline forms the commencement of that discipline.—How the discipline of the Church is to prove affectionate care for the spiritual welfare of our brother: 1. Its object is to exclude sin from the Church, but to retain our brother; 2. its mode of exercise—frankness, decision, wisdom, prudence.—How genuine Church discipline observes the principle of progressing from private to open dealings.—The object of Christian reproof being to awaken, not to harden, we must display—1. Compassion, to the extent of even appearing to share the guilt; 2. compassion, to the extent of even appearing to cry for help; 3. compassion, to the extent of even appearing to be inexorable.—The three different kinds of Church discipline: 1. Our brother is excommunicated, but sin is retained in the Church; 2. sin is cast out along with our brother; 3. sin is eliminated, and our brother restored.—The right of reproof: The individual may exercise it privately, if he has strength and courage for it; a small number of friends may administer it in kindly intercourse; the Church may publicly exercise it, *i.e.*, not in opposition to the ministry, but as represented by it.—The exercise of discipline incumbent on the Church and its representatives.—To whom did Christ say, "Tell it to the Church?" 1. He said it to Peter; 2. to all the Apostles.—The Church called to take an active part in the administration of its most sacred affairs.—The power of the keys vested in the apostolic

Church.—How fellowship of prayer leads to fellowship of faith.—*Agreement of the Spirit*, a confirmation of the power of the keys.—Evidence of this.—How the keys have lost their power when the spirits are not subject to Christ.—How the whole Church of Christ may revive in the smallest community.—The great Church appears in a small community: 1. If there be agreement in the spirit of prayer, securing the answer of the Father; 2. if there be union in the name of Jesus, and hence the presence of Christ.—The characteristic features of the true Church: 1. An inward life of prayer; 2. an outward life of confession.—What is the state of a church if, 1. the former of these two characteristics is awanting; or, 2. the latter; or, 3. both are gone.—The great promises of Christ shall be fulfilled, even in the experience of the weakest church.—The watchword of the Church and the watchword of sectarianism. The former: two or three; the latter: three or two.—How this promise of the Lord was fulfilled in the formation of the Protestant Churches.

Starcke.—Zeisius: Secret sins should be secretly rebuked and expiated, but open sins, openly.—*Cramer:* It is very dangerous to be excluded from the communion of the saints.—*Hedinger:* The prayer of a righteous man availeth much, nay, everything; James v. 16.

Gerlach.—What in ch. xvi. 19 had apparently been bestowed upon Peter alone, is here conferred on the whole Christian Church, being ultimately traceable to the character of Christian communion as the outward manifestation of the invisible Church.—The Church of Christ on earth consists of a number of circles, drawn around the same centre, and always widening. Its well-being consists in this, that all have the proper centre, and that none of the circles interferes with the other.

Heubner.—We can only call those persons our own whom we have gained for the kingdom of heaven.—The decline of, and the difficulties attending upon, the exercise of scriptural discipline, constitute glaring evidence of the sad decay of the Church.—Wherein may two be agreed? Manifestly, not in temporal things (or rather, in pure egotism).

C. *Absolution in the Church.* (VERS. 21–35.)

21 Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not; but went and cast him into prison, till he should pay the debt. 31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CRITICAL NOTES.

1. *Till seven times.*—The directions of Christ in regard to the discipline of the Church presuppose readiness to forgive. If our brother listen to our admonition, and be reconciled, he is to be forgiven. But the Lord had not indicated how often this mercy was to be exercised. It seemed to Peter as if there must be some limit in the matter. His query indicated that he still regarded forgiveness as something outward and quantitative, rather than as something inward and spiritual. His proposal, "till seven times"—the sacred number—is very characteristic of his state of mind. It was, however, greatly in excess of the rabbinical ordinances, which prescribed forgiveness only three times: "homini in alterum peccanti semel remittunt, secundo remittunt, tertio remittunt, quarto non remittunt." Babyl. Joma.

2. *I say not unto thee; i.e.*, I do not prescribe to thee.

3. *Seventy times seven.*—Jerome, Erasmus, Grotius, De Wette, and others, read seventy times sevenfold. But Origen, Augustine,

Bengel, Ewald, and Meyer, read seventy-seven times, as ἑπτάκις does not again occur at ἑβδομηκοντάκις ἑπτά. "According to the Greek idiom, this should have been expressed either by ἑπτὰ καὶ ἑβδομηκοντάκις or by ἑβδομήκοντα ἑπτάκις. But the expression is derived from the Sept., Gen. iv. 24: 'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.'" Meyer. The reference seems to be in point; all the more, that the saying of Christ was probably intended to form a direct contrast to the revenge which Lamech imprecated. Still, even though we bear in mind the symbolical import of the number seven, yet the bare addition of that numeral seems peculiar, and almost detracting from the force of the injunction. It might, indeed, be urged, that it implied nothing more than as it were the measure seventy shaken and pressed down. First, seventy times, and then, if you like, in addition to this, your own seven times! But Grotius translates Gen. iv. 24, שִׁבְעִים וְשִׁבְעָה, septuagies et id ipsum septies; nor does the translation of the Sept. seem to us decidedly in favour of the opposite view. Besides, seventy times sevenfold seems to us a more apt symbolical expression for never-ending forgiveness than seventy times seven, as in the authorized version. However, grammatically and philologically, the point is not clear. Seventy is seven times ten, or the symbolical number of the world multiplied by that of the covenant. Of course, the expression is intended to indicate by the figure of a large number the quality of endless forgiveness. This view was already advocated by Theophylact.

4. *Therefore is the kingdom of heaven likened.*—Referring to the reply which had been given to Peter. The parable which follows is intended to illustrate the teaching of Christ about our readiness to forgive. Meyer maintains that the Saviour insists upon unlimited forgiveness, and not, as De Wette suggests, merely upon readiness to forgive. But the latter implies the former; and, in fact, the two are identical in point of principle. The act of forgiveness presupposes genuine repentance on the part of our brother.—*Likened.* On account of the guilt of man, it had become necessary that the kingdom of heaven should rest on compassion as its foundation.

5. *Unto a human king.*—(The authorized version renders it, a *certain* king.) The expression is intended to mark the antithesis to the heavenly King.—*Of his servants.* Here represented as administering his possessions.—*He would take account.* Referring to eternal justice ever seeking to right matters, and to the impending judg-

ment; hence more especially to the economy of the law and its results.

6. *But when he had only begun.*—Very solemn and significant.—*One was brought unto him; i.e.*, one of the first and highest.—*Ten thousand talents.* "An expression intended to indicate the infinite debt incurred, which could never be discharged. As it were an immense number of the largest coin." The Attic talent was equal to 60 minæ, or about L.187, 10s., and the mine to 10 denarii. "Hence one talent = 6000 denarii, and 10,000 talents = 60,000,000 denarii." Gerlach suggests that the Saviour referred to the Syrian talent, which was much smaller than the Attic, amounting only to about one-fourth of it. According to the value of the Attic talent, the sum-total would amount to about L.1,875,000.

7. *His lord commanded him to be sold.*—In accordance with the law of Moses, Exod. xxii. 3; Lev. xxv. 39; 2 Kings iv. 1. See also *Michaelis'* Laws of Moses, § 148.—*And payment to be made.* The sum obtained would, of course, prove wholly inadequate. Still Fritzsche is mistaken in explaining it as meaning that the sum realized was actually to be paid. De Wette renders it: "And that *this* should be paid." The authorized version expresses the meaning better by the more general terms, "and payment to be made." Similarly also Meyer. The leading idea is, that the king insists upon payment being made.

9. *An hundred pence.*—Equal to about L.3. See the article in the Encycls.—*Took him by the throat.* According to Roman law, a creditor was allowed to drag his debtor by the throat before the tribunal. The harsh form in which he demanded payment deserves special attention. His address to his fellow-servant implied his own condemnation. Meyer rightly objects to the view of Fritzsche and Olshausen, who explain the expression εἴ τι as due to Greek urbanity. Others regard it as equivalent to ὅτι. Paulus and Baumgarten-Crusius understand it as implying that it was uncertain whether such a debt had really been incurred. In our view, it was intended by way of expressing reproof—the claimant all the time forgetting his own case and difficulties, which were not only similar, but even much worse. In fact, it would seem as if the remission of his debt had only called forth pride and self-confidence. His fellow-servant humbled himself in a more becoming manner than he had done before his master (προσεκύνει αὐτῷ; παρεκάλει αὐτόν); although we should bear in mind that in the latter case the creditor was the lord and king of the servant.

10. *Their own lord.*—Meyer accounts for the word ἑαυτῶν by remarking, "They had recourse neither to their hard-hearted companion nor to any other person." But this would scarcely have required special mention. On the other hand, their appeal to his and their lord exposed them to danger, if his anger should burst forth against them also. Still, they ventured to apply to him—compassion and sorrow inspiring them with courage. In this case, then, we see severity following upon compassion, as formerly harshness had succeeded mercy.

11. *Into prison.*—The expression refers to imprisonment for a time, until payment should be made. But, besides this, the servant whom his master now sent to prison was also delivered τοῖς βασανισταῖς, "to the tormentors," to be tormented by them. The punishment of being sold into slavery, with which he had formerly been threatened, was much lighter than that which he had now to endure. However, the king was generous, and the wife and children of the offender were not molested. In its first form, they shared the guilt of that wicked servant; but the sin which he had now committed rested upon himself alone. Still, except in reference to the manner in which payment is now enforced, the language of the parable continues the same as before. The imprisonment and the torments are intended to enforce payment; but as, in the present instance, this is manifestly impossible, they serve in reality as a punishment. Fritzsche renders the term βασανισταί by "body-guard of the king" (!); Grotius, by "gaolers;" Meyer (and our authorized version), by "tormentors." According to the sentence pronounced, the imprisonment would necessarily be both never-ending and hopeless (Chrysostom: τουτέστι διηνεκῶς, οὔτε γὰρ ἀποδώσει ποτέ). Still, we are scarcely warranted in referring these torments to the sufferings of Gehenna.

DOCTRINAL REFLECTIONS.

1. The symbolical import of the number *seven* is spiritual and festive rest after the work has been finished; *ten*, that of the world. Hence the number seventy represents the power of the Spirit as conquering the world (the 70 disciples). Again, seventy times seven would convey the all-conquering power of the Spirit in all His fulness, as reconciling us, and rendering us willing to be reconciled. The largeness of the number would indicate that there was to be no measuring or limitation in the exercise of kindness; but that infinite love was, in its fulness and strength, to sweep away all barriers,

and that forgiveness was to be bounded by no other limits than those demanded by truth, *i.e.*, more especially, by the state of mind of him who had offended against us.

2. This parable must not be applied merely to the private relations subsisting between Christians; but also refers to the general administration of the servants of the Lord in the Church, which, if improperly exercised, may degenerate into a matter of private interest or favour. Under such circumstances, the contrast between the wondrous pardon granted by the Master, and the cruel exactions made by the servants, would appear in the most glaring manner. Strange, that the most harsh and heartless treatment should be connected with the dispensation of highest mercy! We here remind our readers of the history of the mediæval Church, of the controversies connected with the Eucharist, etc.

3. The reasoning of *Faustus Socinus* ("De Christo Servatore") on this passage deserves notice. He argues, that as the king forgave without ransom or surety, so God similarly pardons sinners. To this *Olearius* replies, that the object of this parable was to delineate the subjective condition of pardon on our part, not the objective ground of acceptance with God. Besides, each separate parable was not intended to give the whole scheme of salvation. Perhaps, however, it were more accurate to say, that the objective ground of compassion is embodied and presented in the atonement made by Christ. But the latter point was not intended to be presented in this parable.

HOMILETICAL HINTS.

"Till seven times?" or, the tendency of the class of which Peter is the type to count and limit spiritual acts.—Acts of forgiveness, prayers, and similar deeds, should not be *counted*.—Seventy times seven; or, the sacred number,—which implies that our love must not be limited by the rules of arithmetic.—The kingdom of heaven under the figure of reckoning: 1. The king reckoning; or, the remission of an infinite debt. 2. The servant reckoning; or, the harsh demand of a small claim. 3. The final reckoning of the king occasioned by that of the servant.—The great alternations in the kingdom of heaven, occasioned by the unfaithfulness of man in opposition to the faithfulness of God: 1. From the judgment of the law to the mercy of the Gospel; 2. from mercy to judgment.—The grace of God has converted the economy of the law into that of the Gospel; but the unmercifulness of Christians seeks to transform the dispensa-

tion of the Gospel into one of judgment.—How could the servant who had been forgiven act with such cruelty against his fellow-servant? 1. It was suspicious, that he who apparently was among the first of his fellow-servants should have incurred so heavy a debt without accounting for the money long before that; 2. it was still worse when he only pled for delay, promising payment which he well knew he never could make; 3. but it fully indicated his state of mind, when he could go from the presence of his master cherishing such feelings of pride and bitterness.—The unconditional and the conditional remission of debt in the kingdom of God: 1. The former is full and irrevocable; the latter is only granted to try us. 2. The former is real, both in respect of its basis and its character; the latter only emblematical. 3. The former leads to humility and compassion; the latter may readily call forth pride and harshness in the unconverted.—The unmerciful seem to be equally destitute of feeling and remembrance. A. 1. They seem to forget their own guilt and humiliation; 2. the pardon extended to them; 3. nor are they even reminded of it by the entreaty of a fellow-servant, so similar to their own pleading; 4. they only remember it in the hour of final judgment. B. Such persons have only a memory for their own selfishness, for their own claims, demands, etc.—How the remission of our immeasurable debt should induce us to forgive the small debt incurred by our brother: 1. We are bound to do so; 2. enabled; and, 3. impelled to it.—How the harshness and cruelty of those who are proud and insecure seems to come out in all its fulness in the Gospel kingdom of grace.—How the evil disposition of the servants has transformed—1. the Gospel of grace into compulsory conversions; 2. the call to repentance into forced penance; 3. the discipline of the Church into the tortures of the Inquisition; 4. the exhibition of the Redeemer into a call for the Judge.—Guilt under the law called forth grace; but harshness under the Gospel will bring down the judgment, Matt. xxv. 31, etc. —The complaint of the fellow-servants in its effects, viewed historically.—Heavy judgments impending on those who show no mercy, James ii. 13.—How unmercifulness introduces an order of things which ensures its own ruin.—The tormentors and torments of the next world in their relation to those of this life.—Unmercifulness is practical unbelief.—The practical bearing of this second fall.—The domestic guilt which is remitted, and the personal guilt which is retained.—"So likewise," etc. Or, this parable as specially applicable to the Apostles, and the servants of Christ both in Church and

State.—"Thy heavenly Father." 1. The Father of mercy, and of the Saviour—grace itself. 2. The Father of the Judge of the world—justice itself. 3. The Father of Christ in the congregation, or of the Church.

Starcke.—Canstein: It is a great honour to be in the employment of a mighty potentate; how much more, then, to be a servant of the King of kings and the Lord of lords! What faithfulness and care are requisite in such a service!—God will require an account of all that has been entrusted to our stewardship: Job ix. 3; Ps. cxxx. 3, cxliii. 2.—*Osiander:* Sin has subjected not only our persons, but all we have, to the curse.—The natural man is not willing to rely on free grace, and to trust for atonement and righteousness to Christ alone; but would always like to contribute something of his own.—Forgetfulness of the freeness of God's gifts a fruitful cause of relapse into sin.—*Quesnel:* As genuine love to God and compassionate affection towards our neighbour is a fruit of genuine conversion, so is ingratitude towards God and hardheartedness towards our neighbour an evidence of spurious religion.—*Canstein:* To insist on full restitution, is to be inexorable.—Your fellow-servants will see it, and lay the case before their Master.—*Quesnel:* To be unwilling to forgive an offence, is to provoke the wrath both of Heaven and earth.—Feigned penitence is like that wicked servant, promising all, but performing nothing, Ps. xii. 6.—The Lord quotes the example of men, in order to render them inexcusable.—Would we like to know whether we have obtained forgiveness from God? Let us ask ourselves how we stand affected towards others.—Forgive, and He will forgive you.

Lisko.—God reckons with us when setting before us, in our consciences and by His word, His law and His just demands.—By his harshness the wicked servant loses the affection and esteem of his fellow-servants, nor can his conduct remain concealed.

Heubner.—This command to be ever willing to forgive, implies much rich and blessed comfort.—If man is to forgive so frequently, how much more will our Father in heaven be ready to extend mercy!—Unless we rightly know the extent of our guilt, we cannot properly appreciate the fulness of grace which the Lord is willing and ready to vouchsafe.—How our sins ever involve others in ruin, and generally those nearest and dearest to us.—"We should despair of being ever able to discharge our debt, and rely on grace and mercy alone."—What contrasts here! 1. God, the King of kings, towards a servant; and again a servant towards his fellow-servant.

2. An infinite debt, and again a small debt. 3. Impossibility and inability; and again possibility and ability. 4. Compassion and kindness; and again hardheartedness and cruel behaviour.—Woe to him whom the tears and sighs of those who are oppressed and injured accuse before the tribunal of God.—A harsh person calls down the judgments of God upon himself.

Reinhard.—What obligation God lays upon us to forgive those who offend against us.—*Kuinoel:* The character of self-righteousness: 1. Confession of debt; 2. promise of payment; 3. the manner in which this promise is kept; 4. the sad issue of the whole matter.

THIRD SECTION.

THE PRIESTLY ORDER IN THE CHURCH.

CHAPTER XIX. 1–26

CONTENTS:—This section sets before us, in their connection, the three principal features of society as they should exist in the Church of Christ: viz., the marriage-relationship in the Church, ch. xix. 1–12; children in the Church, vers. 13–15; and property in the Church, vers. 16–26.

Historical connection.—After the transaction at Capernaum, recorded in Matt. xviii., the Lord commenced His festive journey to Jerusalem, in company with His disciples, Luke xiii. 22–30. On this occasion the Pharisees attempted—probably at the instigation of Herod—to frighten the Lord into a speedy removal from Galilee, vers. 31–35. They next invited Him to a feast, in the hope of thus ensnaring Him, Luke xiv. 1–24. The Lord now set before those of His followers who were not yet decided for Him, the dangers connected with discipleship, Luke xiv. 25–35. On the other hand, He declared His readiness to receive penitent publicans and sinners, Luke xv. 1–17. The festive company now entered the territory of Samaria, but were not allowed to pass through it (Luke ix. 51–62). This refusal to receive Him led to the sending forth of the seventy disciples (Luke x. 1–16). The Lord next took a sorrowing retrospect of Galilee (Matt. xi. 20–30); and then passed into Perœa

through the boundary land of Samaria and Galilee (Luke xvii. 11–19). The return of the seventy disciples (Luke x. 17–37). Jesus arrived in Peræa previous to the transactions recorded in Matt. xix. (Matt. xix. 1, 2). The Evangelists have not preserved many of the details connected with Christ's twofold visit to Peræa, *before* and *after* the feast of the Dedication of the Temple, during the winter of the year 782. Thus much, however, clearly appears, that He was gladly received in that district. We are told that, during His first stay there (Matt. xix. 2), "great multitudes followed Him there, and He healed them (their sick)." Of His second visit to Peræa we read, that "many resorted unto Him," and "believed on Him there" (John x. 40–42). The events recorded in the section under consideration, most probably occurred while the Saviour visited Peræa the second time. According to the account in the Gospel of Mark, the rich young man came to the Lord *when He was gone forth into the way;* according to Matthew, He departed from Galilee after having laid His hands on children,—an act which the Evangelist seems to connect with His teaching on the subject of divorce (see the "Leben Jesu" ii. 2, p. 1079).

During His journey to Peræa, where Jesus on the first occasion made only a very brief stay, He replied to the intrusive and curious question, whether few or many were to be saved (Luke xiii. 23). It was probably in Peræa that He uttered the parable concerning the Pharisee and the publican, and several others which are recorded in the Gospel by Luke. He next appeared at Jerusalem at the feast of the Dedication of the Temple (John x. 22–40), which, according to Wieseler, commenced that year on the 25th December. Once more the Jews now tempted Him with the question, whether He was the Messiah (in their sense of the designation —the inquiry being urged partly from motives of hostility, and partly in the hope of having their carnal expectations realized). In their peculiar state of mind, the reply of Jesus implied both more and less than they had anticipated or wished. Hence they wished to stone Him. But He passed majestically through the midst of them, and—protected by His followers—soon appeared a second time in Peræa, in the same locality, where afterwards, at Pella, His Church found a refuge. But in Peræa also He was met by Pharisees, who had been stirred up and instructed by their colleagues at Jerusalem. Accordingly, questions similar to those set before Him in the capital of Judea were now urged. With these the section under consideration opens.

It is quite in accordance with the plan adopted by Matthew in his Gospel, that only those portions are recorded in which the Christian family in the new Church is described in its various aspects and bearings.

A. *Marriage in the Church.* (CHAP. XIX. 1–12.)

1 And it came to pass, that, when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea beyond Jordan; 2 And great multitudes followed Him; and He healed them there. 3 The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? 4 And He answered and said unto them, Have ye not read, that He which made them at the beginning, made them male and female; 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry. 11 But He said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

CRITICAL NOTES.

1. *And it came to pass.*—The passage from Galilee to Peræa formed part of the journey of the Lord to Jerusalem. The circumstance, that Matthew (as well as Mark and Luke) only records the last journey of Jesus to Jerusalem, is readily explained from the general plan on which his narrative is constructed.

2. *Into the coasts;* or, boundary land.—It deserves notice, that Jesus entered not merely the territory of Peræa, but penetrated to its utmost boundaries. According to Josephus (Bell. Jud. iii. 3, 3), Peræa proper (or "the other side," *i.e.*, of Jordan—ἡ περαία, sc. χώρα) extended from Moabitis, or from the Arnon, to Pella on the north—"certainly to the Sheriat Mandhur, since Josephus designates Gadara (Omkeis), which lay on the Mandhur, as the capital of Peræa. Towards the east, it adjoined, according to that writer, the territory of Gerasa, Rabbath Ammon, and Arabia." L. von

Raumer. From the same authority we learn that Peræa, in the wider sense, embraced that part of Palestine which lay east of the Jordan, embracing the whole territory of Peræa from the sources of the Jordan to the Arnon. Lastly, a still wider meaning attached to that name, which was also given to the whole eastern part of the Jordan-valley, or the Ghor (Arabah), stretching from the sources of Jordan to the southern extremity of the Dead Sea, and running beyond it to the Elanitic Gulf, between the mountains of Edom in the east and the high coast on the west. When on former occasions traversing the lake (Cesarea, Gadara), Jesus had visited Peræa in the second and last-mentioned acceptation of that term. Hence we conclude that He went at this time into Peræa proper, which formed part of the tetrarchy of Herod Antipas, who ruled over that province as well as over Galilee. From this circumstance we account for the fact that the Lord now betook Himself to the boundary districts, or *coasts*, of Peræa,—the latter term being scarcely applicable to the boundary district of Judea itself.

A special interest and importance attaches to the province of Peræa, where Jesus retired on two occasions previous to His decease and found a refuge, and whither afterwards His infant Church retired before the destruction of Jerusalem, seeking shelter among its mountains, and making Pella their capital. On the difficulties connected with the topography of Pella, comp. the author's "apostol. Zeitalter" ii. 461. Great probability, however, attaches to the suggestion of Robinson, who places it on the site of the modern *Fahil*, between the Jabbok and the Hieromax; in which case, the statement of Josephus would refer to Pella as being a boundary town of Peræa, in the narrowest or political sense of the term. On the blessed work of Jesus in that province, comp. the "Leben Jesu" ii. 2, p. 1094. The general conformation of the district is calcareous and cretaceous in the south, till beyond the Arnon, and basalt in the eastern portion. It is mountainous, with high plateaus, and traversed by many rivers. The northern part is woody, and suited for grazing (the oaks and bulls of Bashan); the southern, exceedingly fertile.

3. An attentive consideration of the narrative in the Gospels will easily enable us to answer the objection of Meyer and others, who deem the account of Matthew incompatible with that of Luke (ix. 51, xvii. 11), according to which, Jesus had passed through Samaria. But, evidently, the Lord had intended to journey by Samaria. When the inhabitants of that country, however, refused

to receive Him, He passed into Peræa through the boundary land of Galilee and Samaria (see the "Leben Jesu" ii. 2, 1053). Similarly, in answer to the alleged contradiction between our Gospel and John x. 22, 40—which records that Jesus went from Jerusalem to Peræa—we remind the reader, that the Lord visited that province on two different occasions.

4. *The Pharisees.*—Peræa was removed from the great centres of Jewish hierarchism. Hence the Saviour found there a sphere of labour even after He had been banished from Galilee and Judea. But even there the sect of the Pharisees was by and by roused to acts of hostility, partly at the instigation of their colleagues at Jerusalem, and partly from personal rancour. On this and other grounds, we conclude that the transactions here recorded had taken place during the second visit of Jesus to Peræa. The question has been raised, wherein the "temptation" of this inquiry lay. Meyer suggests that it consisted in the attempt of involving Him in the discussion between the schools of Hillel and Shammai (see the notes on ch. v. 31). "It was hoped that, by His reply, Jesus would virtually support the view of one of these antagonistic schools—more particularly that of Shammai, and that thus the opposite party might be more fully enlisted against Him." But in that case He would also manifestly have gained the favour of the followers of Shammai. Ewald thinks that it was intended to entangle Jesus, while in the dominions of Herod Antipas—whose conduct in his married relationship John had reproved—in a declaration and fate similar to that of the Baptist. To this it has been objected—as we think, without sufficient reason—that there is no indication of such a scheme in the text. Meyer holds that the decision of Jesus was stricter than that of either of the schools. The statement is incorrect, as our Lord did not go beyond the principles laid down by Shammai; while, unlike that teacher, He did not convert the absolute principle of marriage in the Church into an outward and civil statute.

5. *For every cause.*—The question is manifestly put from the point of view taken by Hillel.

6. *Made them,* or created them.—The ideas of ἄνθρωπος (which accordingly we retain as the reading) and γυνή are presupposed. The Lord explains that they were not created arbitrarily, or independently of, but *for* each other, and as suitable and adapted to each other; which is expressed by ἄρσεν καὶ θῆλυ, referring to the male and female nature. The two first individuals of the male and

female sex were not merely *a* man and *a* woman, but *men* and *women*, in the sense of being destined and intended exclusively for each other. Hence they constituted the type of marriage in its full meaning and principle, as an indissoluble union.

7. *And said.*—In Gen. ii. 24, these words are recorded as having been spoken by Adam, while in this place they are quoted as uttered by God,—not simply because every statement of Scripture is the word of the Lord, but, as Augustine expresses it, "Deus utique per hominem dixit quod homo prophetando prædixit." Or rather, perhaps, because, before his fall, man uttered absolute spiritual truth, or what in point of fact was the word of God.

8. *For this cause shall a man leave father and mother.*—Added not merely by way of quotation, but to show that the relationship between a man and *his* wife was higher, stronger, and closer than even that towards his father and mother.

9. *They twain.*—The expression does not occur in the original Hebrew, but is found in the *Sept.*, as implied in the text, and bringing out more fully its idea and meaning. The two apparently different individualities are to become one flesh by marriage, *i.e.*, to form the generic unity of human nature. This unity, while implying the mental and moral elements, is based on that of the σάρξ, as indicating and completing the union.

10. *No more*, or, never more.—Ver. 9 forms no exception to this rule, as the relationship there referred to is incompatible with, and in direct antagonism to, the idea of marriage.

11. *Why did Moses then command?* Deut. xxiv. 1.—A misapplication of the passage, which the Lord exposes and censures. The object of Moses in laying down the rules about giving a writing of divorcement, was not to countenance or promote divorces, but to diminish their number by subjecting them to certain rules and limitations, with the view of again elevating the married relationship, and realizing its idea. Moses commanded, not that divorces should take place; he only enjoined that in such cases certain forms should be observed, and that the ground of the separation should be embodied in the "writing of divorcement." But the Jewish Rabbins completely perverted the meaning and object of all this (ch. v. 31). Hence we note the twofold antithesis: "*Moses did command*," "*Moses suffered*;" and again: "Moses did command" *in general*, and, "Moses suffered *you*" in particular. So far from having commanded it in general, he only suffered you individually, because of the hardness of your hearts.

12. *It was not so*—in the original state of things in Paradise.—The first instance of polygamy is recorded in Gen. iv. 19. It deserves special notice, that it appears in conjunction with murder, avenging of blood, and sinful poetry; and that it occurs in the line of Cain, not in that of Seth.

13. *Except it be for fornication.*—An explanation of the עֶרְוַת דָּבָר: comp. above, our remarks on ch. v. Roman Catholic writers are naturally anxious to have this clause omitted from the text (Hug, von Berlepsch), but there is no critical warrant for this.

14. *It is not good to marry.*—The meaning of the disciples is: if the principle laid down by the Lord about marriage was to be immediately and unconditionally applied to existing relations. In His reply, Christ admits the difficulty of such application. *All men cannot receive this saying.* It requires divine illumination. The explanation of His further statement—"*for there are some eunuchs,*" etc.—is exceedingly difficult. Neander thinks that Matthew had inserted in this place something which the Lord had taught on the same subject on another occasion, and in quite a different connection. Certainly, the common interpretation, that Jesus here referred to the various exceptional cases in which marriage should be avoided, is very unsatisfactory. The three classes of eunuchs here enumerated (the expression being used figuratively for those who are not to enter the married relationship), are evidently intended to embrace *all* the grounds on which marriage was inadmissible. First of all, then, there is a class of persons who are physically disqualified for marriage, such as those labouring under disease, or whose mental or bodily organization is defective. Next, there was another class "which were made eunuchs of men." As, in the first and third class enumerated, the term *eunuch* is evidently used in a figurative manner, we take it in the same sense here—the more so, as otherwise it would apply to a comparatively small number of persons. Hence we regard it as referring in general to those who are prevented from entering into marriage, in the highest and only true import of the idea, by social and moral considerations, and who are hence in duty bound to renounce the married state. The last class to which the Saviour alludes, consists of those who, being married, yet for the kingdom of heaven's sake are as if they were not married, *i.e.*, are ever ready to sacrifice their conjugal enjoyments for the sake of their spiritual calling; or—as the Apostle expresses it, 1 Cor. vii. 29—have wives as though they had none. Thus this threefold renunciation, which, in accordance with the divine

will and purpose, *was to pervade and regulate the married relationship*—viz., the renunciation of natural union, of ideal union, and of the full enjoyment of the married estate,—was to form the basis on which this relationship was henceforth to rest. Such a union was to combine the elements of deep personal attachment and interchange of soul with subordination to the divine arrangements and requirements in the theocracy, where this as well as every other good gift should be regarded as secondary, and subservient to the grand purposes of the kingdom of God (Leb. Jesu ii. 2, p. 1103). The expression *ενουχίζειν* is also used by the Cabbalists in a figurative sense. It is strange that Roman Catholic divines (as, for example, *Sepp*, L. Jesu iii. 117) should have quoted in support of celibacy a passage which, in reality, so far from representing marriage as something beneath the disciples, elevated that relationship far above the views and circumstances of the times, and placed it on a high and spiritual platform. Similarly absurd is the notion of Strauss, that this passage savours of Essenism, which degraded woman, while the Saviour here restored her right position. Comp. Ebrard, p. 453. It is well known that a misunderstanding of the import of this passage induced Origen literally to carry it into execution,—a historical fact, which has latterly been again established by Engelhart and Redepenning against Schmitzer and others.

DOCTRINAL REFLECTIONS.

1. Compare our remarks on Matt. v., and the foregoing Critical Notes.

2. The scribes seem always to have been entangled in the antagonistic views of Shammai and Hillel. But Christ here calls their attention to a very different kind of antagonism,—viz., that between the fundamental, eternal, and absolute principle of marriage, and the theocratic or political law on the subject. So far as the *principle* of marriage was concerned, every such union was necessarily indissoluble, being based on the fact, that man and woman were destined to be mystically for each other. But in point of fact this principle had been lost sight of, equally because unions were improperly formed, and because they were improperly dissolved. Hence, the object of Moses was to keep this heathen degeneracy within bounds. By means of the "writing of divorcement," he wished gradually again to train the Jews by the law as to elevate their views, and to introduce among them marriage the true and spiritual sense. But this measure was frust[illegible]

perverted for the opposite purpose, by the loose and lascivious interpretations put upon it by the Rabbins. In our opinion, it is the duty of legislators and magistrates not to degenerate into literalism, or to go beyond the above principle, as Romanism has done, but to see to it that, so far as possible, practice should correspond with this ideal. Accordingly, our Lord here lays down the following leading principles, viz.: 1. The law concerning adultery applies to man as well as to woman—indeed, more especially to the former. 2. Marriage is dissolved only by actual adultery; in which case the non-offending party is again free. 3. What constitutes a legal divorcement is not the separation of the two parties,—which, as in morally faulty marriages, may not only be excusable, but perhaps even duty,—but *re-marriage* after separation, and that whether it be a marriage by which the divorced woman is finally abandoned, or else a woman that had been divorced is espoused. Thus far the legal settlement of the question. In practical legislation, it is necessary to keep two points in view, viz.: what constitutes fornication; and the difference between mere separation and the right of entering into another union. With regard to fornication, we must—according to 1 Cor. vii. 15—here include moral and religious apostasy. But in reference to the re-marrying of those who have been divorced—except under the above circumstances—we believe that no human tribunal has, as a matter of right, the power of granting such a permission, although (in the opinion of the author) it may be conceded as an act of grace on the part of the reigning sovereign. (See the "Leben Jesu" ii. 2, 1101, iii. 179; Posit. Dogm. p. 1215.)

The Roman Catholic idea on this subject, and the common statute law in the Protestant countries of Germany, are instances of the twofold extremes and aberrations to which a misinterpretation of this passage has given rise. The former starts from the supposition, that actual union, or the fact of conjugal connection, constitutes of itself and alone an indissoluble marriage. The history of the Middle Ages, and the state of society in Italy and in other Roman Catholic countries, furnish a sad illustration of this principle. While the bed in which the stream was to flow has been converted into a hard, stone-built channel, the river has broken through [illegible] bounds, and cut out a channel for itself. The fundamental [illegible] in this case seems to be, that the law of Moses had occupied [illegible]est stage—that it was the *minimum* of right; not that it [illegible] a principle, and was intended to prepare the way for

realizing the full idea of marriage. In many Protestant countries, on the other hand, the opposite error has been committed, and the *fact* of the *legality* of marriage has been almost completely lost sight of. In that case, the writing of divorcement is not, like that of Moses, intended to render separation more difficult, but, like that of Hillel, to make it more easy.

It deserves special notice, that the great reformation here inaugurated by the Lord is introduced by an explanation of the circumstances under which marriage should be avoided. All such cases may be arranged under three classes: those who by their physical constitution are disqualified for such a union; those in which moral and social relations prevent the carrying out of marriage in its full import; and, lastly, those who, being married, were to subordinate their married relationship to their calling as Christians, and in this respect to renounce it.

3. The great object of the Lord in this section is to reinstate woman in her original rights. In the ancient world, as still in heathen countries, woman was treated as a slave. Even among the Jews the right of divorcement was refused to woman, although it was accorded to her by the Roman law. This, however, does not imply that the legislation of Rome occupied higher ground than that of Israel. In the former case, the rights of the free citizen were chiefly guarded; while in Jewish law the idea of the family prevailed. Still, the law of Rome may be said to have prepared the way for Christian legislation.

4. "The creation of one couple may be regarded, 1st, As proof that monogamy alone is agreeable to the will of God; which also appears from the fact of the continuance of the same proportion between the male and female sex, which would have been reversed if polygamy had been intended by the Creator. 2. As evidence that this union was to continue unseparated; otherwise, God would have created more than one couple. In this respect also the order of nature is the order of God." Heubner.

HOMILETICAL HINTS.

Wherever Christ goes, friends and foes follow Him: 1. As His friends, those who need help; 2. as His enemies, the representatives of the letter in opposition to the spirit.—The doctrine of Christ concerning marriage: 1. Its binding character as instituted by God; 2. its decay in the progress of history; 3. its prepared restoration under the law; 4. its transformation by the

Gospel.—Marriage an institution of God.—Marriage as completing and consecrating creation—as the basis of the family—as the complete communion of life—a figure of the communion between the Lord and His Church, Eph. v.—How sin has obscured this best and most blessed relationship of life (and frequently perverted it into a source of misery).—The writing of divorcement in its different aspects.—How Christianity has elevated woman, and restored her rights.—Genuine and Christian love the great preservative against disturbing influences.—Unchastity always a renunciation of self-respect and of personal dignity,—a dissolution of the holiest of bonds.—Solemnity of the married relationship.—The threefold renunciation of marriage under the Gospel, preparing the way for Christian marriage.—Christ the founder of the Christian family: 1. Of the law regulating marriage; 2. of the law regulating children; 3. of the law regulating property.

Starcke.—Quesnel: The union of man and wife more close even than that of parents and children, Gen. ii. 24.—*Hedinger:* Husband and wife should be not only one flesh, but also one heart and mind, Eph. v. 31.—The order of marriage is instituted by God Himself; but, alas! many persons enter this state not only without God, but against His mind and will.—*Osiander:* Satan attempts to interpret Scripture through his servants; but he perverts it, and misrepresents its meaning.—*Zeisius:* Under the new dispensation, everything is not sanctioned that was tolerated under the law.—*Piscator:* Celibacy is not a more holy state than marriage.

Gerlach.—In this relationship, man is to show that he has conquered the flesh and nature by the power of the Spirit.

Heubner.—Christ is not determined by the opinions of the scribes; but points back to the original institution as founded by God, which is the source and ground of all further enactments.

B. *Children in the Church.* (Vers. 13–15.)

13 Then were there brought unto Him little children, that he should put His hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven. 15 And He laid His hands on them, and departed thence.

CRITICAL NOTES.

1. *Then were there brought unto Him little children.*—Forming a glorious contrast to the questions previously propounded. The gift of children in opposition to marriage offences.

2. *Unto Him.*—From this history we gather, that in Peræa Christ was not merely regarded as a sacred personage, but that His dignity and character were also in some measure acknowledged.

3. *That He should put His hands on them.*—Not merely as a symbol, but also as the act of blessing,—*i.e.*, as effectually conferring some moral blessing. Similarly, it was also expressive of *consecration* and of *healing*, Gen. xlviii. 14; Exod. xxix. 10; 2 Kings iv. 34. Comp. also the article in the various Encyclops. Hebrew mothers would be accustomed to seek in this manner a blessing for their children. The presidents of synagogues were also in the habit of putting their hands on children.

4. *The disciples rebuked them.*—According to Mark, those who brought them; and Meyer suggests that the term προσηνέχθη indicates that the word αὐτοῖς in the text refers to these persons. But in our view the Evangelist intends to indicate, that while the rebuke was addressed to those who brought the children, it was in reality directed towards the children themselves. Accordingly, our Lord replies, Suffer little children, etc.

5. *Of such is the kingdom of heaven.*—Various views are entertained of this passage: 1. Bengel and De Wette apply it to children in the literal sense. 2. Meyer interprets it of persons of a childlike disposition, ch. xviii. 3. Calvin remarks: tam parvuli, quam eorum similes. 4. The Church commonly applies it to the institution of infant baptism, explaining it as meaning, children which are offered to the Lord, and come to Him. Hence, such as are dedicated unto God in baptism,—the children of the theocracy as the generation which embodied the hope of the kingdom of heaven. According to the parallel passages in Mark and Luke, it must also be regarded as a symbol of a childlike spirit, just as baptism itself is the type of personal regeneration.

DOCTRINAL REFLECTIONS.

1. This section may be regarded as shedding a precious light on that which preceded. The blessing of having children, and presenting them to the Lord, seems to banish the sorrows and miseries which the disciples had anticipated.

2. "The believers in Peræa appear to have been sufficiently advanced in spiritual knowledge to understand that Christ was able to bless even little children (βρέφη, according to Luke), and that they were capable of receiving a blessing. But in this instance the

disciples seem to have displayed a less liberal spirit—we should almost say, that they had acted on Baptist principles. They regarded the request of these parents as an unseasonable interruption of a most important discussion, and as a premature step on their part. But while rebuking the ignorant zeal of His disciples, the Saviour returned a gracious answer to the humble aspirations of these mothers in Israel, and at the same time fully met the almost unconscious wants of their children.

3. *Of such is the kingdom of heaven.*—The ancient Church has rightly regarded this passage as a proof in favour of the doctrine of infant baptism. Our Lord here distinctly states—1. that little children are capable of receiving a blessing from His hands; 2. that this blessing refers to the kingdom of heaven, and their entrance into it; 3. He shows that it is accompanied by, and may be conveyed along with, a symbolical action. Baptists ignore the possibility of faith as a seed in the heart of infants, just as they fail to perceive the full idea of the Christian family, and of the blessing which may descend from Christian parentage. On the other hand, our Lord evidently includes children among those that are called into His kingdom, and who are intended to share the blessing of the Christian family. See also our notes on ch. x.

HOMILETICAL HINTS.

Children God's blessing on the married relationship.—How marriage is sanctified even by the procreation of children.—Children are to be brought to the Lord.—Children are capable of receiving a blessing.—The attempt to debar children from Christ rebuked and resisted by the Lord.—The children of believers are admitted into the kingdom of heaven.—"Suffer little children."—The unchildlike spirit of Baptists.—Children and the kingdom of heaven in their mutual relationship: 1. Every new generation of children becoming fairer in the kingdom of heaven; 2. the kingdom of heaven shines forth more beautifully in every new generation of believers.—Or, 1. The kingdom of heaven belongs to children; 2. children belong to the kingdom of heaven.

Starcke.—Quesnel: Let us entreat the blessing of the Lord upon our children.—*Osiander:* Let parents see to it that they do everything which may contribute to the salvation of their children.—Bibl. Würt.: If the kingdom of heaven is theirs, how much more faith and baptism!

Lisko.—Children are specially susceptible of spiritual influences.

In their case there is still—1. confidence, instead of scepticism; 2. self-surrender, instead of distrust; 3. truth, instead of hypocrisy; 4. want of pretension, instead of pride.

Heubner.—Faith in the power and in the efficacy of the prayers of holy men: 1. On what it is based; 2. its conditions.—Let us impress it on the minds of children, that Christ claims them as His own,—The rebuke addressed to the disciples an admonition to those who object to children being early instructed in religion.—Jesus the model of pure and holy love of children.—Natural and Christian affection for children.

C. *Property in the Church.* (VERS. 16–26.)

16 And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? 17 And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

CRITICAL NOTES.

1. *And, behold, one came;* εἷς.—From the circumstance that the former two sections are connected together, we infer that Christ was still surrounded by the Pharisees who had come tempting Him. Hence the expression of astonishment: "Behold!" Besides, the special designation of this "one" as an ἄρχων in the Gospel by Luke, is in favour of the supposition that, having partly been gained over by Jesus, he now came forward with the inquiry of the text.

2. *Good Master.*—We presuppose that the accounts of Mark and Luke must be regarded as supplementing that of Matthew. In that case, the rejoinder of the Saviour, "Why callest thou Me good?"

must be taken as an objection, not to this mode of address, but to the superficial and merely outward meaning which attached to it in the mind of this scribe. None is good but God: One only is good. Everything good being in and from Him, can only be one, and can only be regarded as good in so far as it is connected with God.

Thus we also account for the reading, "Why askest thou Me about the good? One is the good." God alone being good, is the sole source of all goodness. Hence the duty of doing good is not one of many others which has to be ascertained by means of inquiry, or by theological investigation. The one good thing is to live in God and to love God. Of this the commencement is to keep the commandments, which are the legal form in which that which is good has manifested itself. In other words, seek to fulfil the law, or to be righteous before God. When attempting to do this, you will gradually be led onward to repentance and faith; or, in order to arrive at the *one good*, or to come unto God, you must first *be in earnest about His commandments*, or the manifold outward manifestations under which the good becomes outwardly manifest. Neander is mistaken in interpreting the passage: "Why askest thou *Me* about that which is good? One is good; address thyself *to Him*. He has revealed it in His word." Still more erroneous is the view advocated by De Wette, who explains it as meaning: Why propoundest thou to Me the unanswerable inquiry about the real and highest good? etc. It is certainly strange, that while this critic characterizes such an inquiry as unanswerable, Meyer should style it superfluous. The latter interpreter aptly remarks: "There is one *who* is good, and one *that* is good, alterum non datur. But if you really wish (the δέ here in the same sense as *autem*) to apply to your life what I say, so as to become thoroughly conscious of its spiritual import, etc." The emphasis rests on the words: τί με ἐρωτᾷς. That which is good is not to be treated as the subject of pharisaical ἐρωτᾶν. It is not to be found in the form of any particular commandment contained among Jewish traditions. Hence our authorized version rightly translates: What *good thing?* The young man imagined that he had kept all these things; yet he felt that he still lacked something, although he knew not what. Thus the transaction here recorded is closely connected with the interview between Jesus and the scribe recorded in Mark xii. 28. In that case the fundamental idea was: One God; and hence, only one commandment. In the present instance: Only one good Being; and hence also, only one good thing. On both occasions, the Lord alludes to

the contrast with Jewish traditionalism and its manifold ordinances, which so frequently impeded and obscured what was good.

3. *Which?*—Ποίας, "*quales*, which is not equivalent to τίνας, but implies that he would like to know its characteristic marks." Meyer. Hence the statement shows that, like the Pharisees generally, he made a distinction between what were supposed to be primary and secondary commandments.

4. *Thou shalt not.*—This enumeration of the commandments by the Lord is of some importance, with reference to the distinction between what are commonly termed the first and second tables of the law. In ver. 18 the four commandments of the second table are mentioned; and it has been asked how this verse stands related to ver. 19. But, according to Lev. xix. 18, the injunction, "Thou shalt love thy neighbour as thyself," is evidently intended as a summary of the second table. Hence we infer that "Honour thy father and thy mother" is to be taken in a deeper sense, as summing up the commandments of the first table. In other words, 1. Keep sacred the root of life; or, the first table. 2. Keep sacred the tree of which you are a branch; or, the second table.

5. *All these things have I kept, etc.: what lack I yet?* τί ἔτι ὑστερῶ;—The latter query must not be regarded as an expression of satisfied self-righteousness, as if it implied, In that case I lack nothing. It is, indeed, true that the young man was still self-righteous. He had no conception of the spirituality, the depth, or the height of the commandments of God. Taking only the letter of the law, he considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. Under this sense of want, he put the question to the Saviour, as if he would have said, What is it then that I yet lack? All these things have not given me peace of mind. That such is the correct view of the passage, appears both from the statement in Mark, "Then Jesus, beholding him, loved him," and from the great struggle through which he afterwards passed.

6. *If thou wilt be perfect.*—In its connection with the preceding context, the expression can only mean: If thou wilt have the one good thing, and thus do the one good thing, so that spiritual fear and want may give place to peace and love, etc. The Lord admits the supposition of the young man, that he was now beyond the many commandments, or the law. Well, then, granting this to be the case, proceed to the *one thing*. The young man was *now* to give proof that he was in earnest about the matter. For this pur-

pose Jesus tries him, with the view of setting before him the deeper import of the law, and of awakening within him a sense of sinfulness and of spiritual bondage. The injunction of the Lord is manifestly intended to bring out the fact, that the young man had made an idol of his riches, and hence that he utterly contravened the spirit even of the first commandment. Substantially, this demand of Christ imports the same thing as the call addressed to all His disciples—to deny themselves, to take up the cross, and to follow Him. In this sense, then, the injunction applies to every Christian. All that belongs to a believer is in reality not his, but the Lord's property; above all, it belongs *Christo in pauperibus*. The Lord, however, expresses this general call of His Gospel, as it were, in a legal form, for the purpose of taking away the self-righteousness of the young man, and of leading him to feel his sinfulness and need of salvation. Obviously He could not have meant, that by literally and outwardly obeying this injunction, the young man would obtain a claim upon the kingdom of heaven. Hence those interpreters have missed the import of the passage, who imagine that everything would have been right if the young man had only followed the direction of the Saviour; but that, as he went away sorrowful, he was finally lost. It is, indeed, true that his going away indicated a state of great danger, and was calculated to awaken serious concern about his future. Still the fact of his being sorrowful afforded evidence of an inward conflict, through which by grace he might pass to a proper view of his state before God. This was still lacking in his case, and not any additional attempt at external righteousness.

7. *Treasure in heaven.*—Comp. v. 12, vi. 20.

8. *How hardly.*—The expression implies that the state of the young man was one of extreme danger. Still it does not follow that it was hopeless. A rich man may enter into the kingdom of heaven, although not *as* a rich man. The difficulty of the case lies in the natural unwillingness to surrender our trust in and love of earthly possessions. Clement of Alexandria: τίς ὁ σωζόμενος πλούσιος.

9. *It is easier for a camel.*—The hyperbolical figure here used has given rise to various attempts at interpretation. Thus, 1. it has been rendered an anchor-rope, *a.* after the somewhat arbitrary interpretation of the word κάμηλος (τίνες in Theophylact); or, *b.* after the reading κάμιλον (Castellio, Huetius, etc.). 2. It has been asserted that the expression, *eye of a needle*, was in the East used to designate

the side-gate for foot-passengers, close by the principal gate, through which camels were wont to enter cities. 3. Most interpreters, however, have taken the terms, "camel" and "the eye of a needle," in their literal sense. Thus *Grotius* remarks: totum hoc proverbium mutata cameli voce in elephantem est apud Rabbi Jacobum in Caphtor. Similarly *De Wette* reminds us that the same saying occurs in the Talmud about an elephant; comp. Lightfoot, Schöttgen, Buxtorf Lexic. Talmud. Grotius quotes a similar Latin proverb, and refers to Jer. xiii. 23 as a somewhat analogous passage. It seems to us that the Saviour here intended to convey the fact, that the difficulty of entering into the kingdom of heaven, to which ver. 23 referred, had now become changed into an impossibility. Of course, no expression could be too strong to characterize an impossibility. Hence the import of the passage seems to be, that while ver. 23 refers to those who actually possessed riches, with which they might at any moment part, ver. 24 applies to rich men in the symbolical sense of the term, or to those who give their heart and life to these things. Accordingly, we regard the expression not merely as a proverbial saying, but as intended to express that a thing was absolutely impossible. The camel as a beast of burden might serve as a fit emblem of a rich person; while the eye of a needle, which is the smallest passage through which anything seen could enter, might be regarded as a figure of the spiritual entrance into the kingdom, of a soul which had renounced the world. In one respect, however, even this figure is inadequate, if taken literally, as it might imply that a soul could enter that kingdom while hanging to the world, though it were only by a thread. But figures must not be too closely pressed, and the eye of a needle is certainly the most fitting emblem that could be found.

10. *Who then can be saved?*—De Wette (after Grotius): "Since every one has more or less of the same love of the world." This explanation is certainly more satisfactory than that of Meyer, who regards the clause as a *conclusio a majoribus ad minores;* as if it meant, If rich persons, who have the means of doing so much good, have such difficulty, who then, etc.? In our view, the disciples reasoned as follows: If riches render a man unfit for the kingdom of heaven, there is surely some thread of possessions by which even the poorest individual may be kept from entering the kingdom, more especially as by nature every one loves riches. Or, perhaps, we might take it even in a more general sense: If riches are so great a hindrance, how much more actual sin! The disciples had evidently not yet

fully perceived that every sin springs from worldliness of mind and heart; and their Jewish prejudices rose in rebellion against this teaching.

11. *But Jesus beheld them;* or looked upon them with kindly sympathy.—He felt what a hard struggle they had yet before them, before they could attain the full liberty of the children of God.

12. *With men.*—The use of the plural number deserves notice: 1. According to the judgment of men. So Fritzsche and Ewald. 2. According to the power and ability of men. De Wette and Meyer. Both these views may be combined. The common judgment of men accords, in this instance, with their felt inability; and in that sense it is impossible. But God, in His power and grace, not only renders this possible, but actually declares it such, in and through Christ. The expression *men* refers to the ancient and corrupt world, lost in its worldliness; while the Lord is here presented to the view of the disciples as the Creator of a new era, in which the world would be crucified to believers, and they to the world. Comp. Luke i. 37.

DOCTRINAL REFLECTIONS.

1. We have already stated that this section sets before us the third aspect of the Christian family, or of the family in the kingdom of heaven. Having first shown what is the import of Christian marriage, and then assigned to children their proper place in the Christian household, the Lord now refers to the possessions of believers. *It is of great importance to notice the threefold offence of the disciples in regard to the three fundamental elements in the Christian family, and the manner in which the Lord removes these offences.* But as the young man was still entirely legal in his views, Christ sets before him in a legal form the great principle according to which a Christian man was to administer his property. Besides, this mode of teaching was also intended to awaken the "ruler" to a knowledge of his real state before God. Hence it is a complete perversion of the import of the passage, when Roman Catholic divines regard it as a commandment applying to special individuals, or as what they designate a *consilium evangelicum,* in reference to voluntary poverty. The supposed *consilium* only becomes evangelicum, and in that case a *principium evangelicum,* when we look beyond the form in which this principle is expressed, and learn to regard it as implying that a Christian is to consider all his possessions as a trust committed to him by the Lord, which he is to em-

ploy for behoof of the poor, or for the removal of the wants of humanity.

2. In this passage, the doctrine concerning the highest good is expressed in most clear and definite language. God is not merely the highest good, but also the source of all moral and physical good, and hence the only good. Even Christ Himself only claims the designation of Good because He is one with the Father, not because He was the "leading Rabbi." And just as any creature can only be called good from its connection with God, so all the special commandments are only an expression of moral good in so far as they are viewed in their connection with the fundamental commandment of love to God. Finally, physical good is such only, if enjoyed or administered in the spirit of Christian devotion; otherwise it becomes a snare to the soul, and an evil instead of a blessing.

3. The Lord at once perceived that, both in respect of virtue and of the things of this life, the young man had lost sight of God as the highest and only good; and that when he addressed Him as "Good Master," it had not been from the depth of a believing heart, but only as a worldly and superficial acknowledgment of His character. This view is corroborated by the peculiar manner in which the Lord dealt with him, the object of which, evidently, was to bring him to proper knowledge—to a knowledge of Christ, to an understanding of the commandments, to a proper view of the import of earthly blessings, but above all to a sight and sense of his own state and condition. Many commentators labour under a twofold misapprehension in interpreting this narrative. First, they confound the mental self-righteousness or intellectual legalism of the young man with self-righteousness of the heart, entirely overlooking the fact, that he expresses a deep feeling of spiritual want. It is in this sense that we understand the statement of Mark, that Jesus, beholding him, loved him. True, his heart was not yet broken under a sense of spiritual poverty; he still deceived himself, in his self-righteousness; but he felt that there remained some deep want unsatisfied. Again, the young man is generally described as having been ultimately lost, because he did not immediately obey the injunction of Christ; as if the Lord had intended to convert him into a legalist, instead of arousing him to a sense of his guilt and sinfulness.

4. "Such an animal as a camel, laden with its burdens, could not possibly enter the gate of a city of dwarfs, so small as to be compared to the eye of a needle. The case of a rich man is

exactly similar. Naturally overgrown and laden with burdens, the rich man whose heart cleaves to his wealth appears before the strait gate of the kingdom of heaven. No wonder that in these circumstances he cannot even see, far less enter it. He still belongs to the sensual world; the only things which he can perceive are outward and carnal objects. The kingdom of heaven, with its spiritual realities, is far too small and inconsiderable to attract his sensuous gaze, nor can he in that state enter into it."

5. "Our Lord here presents one great truth under a twofold aspect: 1. It is difficult for any rich man to enter into the kingdom of heaven, because it is difficult for him to become poor. 2. It is even impossible for him, inasmuch as he is rich, and will remain such, unless by a miracle of grace he becomes poor in spirit. Hence the disciples asked in deep concern, Who then can be saved? They felt that the saying of the Lord applied to the poor as well as to the rich, since all aimed after wealth; nay, that it applied to themselves, as they also still placed an excessive value on earthly things. Hence Jesus now "beheld" them with the same look of pity and sympathy as formerly the young man. True, it is impossible with men; but all things are possible with God, who can and will empty His own people, and make them poor. Thus are we, by a miracle of grace and through the cross, to be so directed and influenced, as to possess as if we possessed not, and that, as heirs of God, or of the highest good, we shall be willing to lay on the altar of love all which we possess."

6. "The application of this passage made by the begging monastic orders—Francis of Assisi—is manifestly false." Heubner.

HOMILETICAL HINTS.

The good as viewed in the light of the Gospel.—Property in the Christian family.—God the highest and sole good, and the source of every other good.—The character of Christians: 1. They give themselves to that which is good; 2. they do that which is good; 3. they hold their possessions for that which is good. Or, the principle—1. of all virtue; 2. of all duty; 3. of all true riches.—The inquiry of the rich young man, "What good thing must I do?" as expressing a threefold error: 1. He seems to think that he can be saved by his works; 2. by deeds of special beneficence; 3. by some particular deed, which was to crown and complete all his previous righteousness.—A ruler of the synagogue, and yet he has no conception of the law in its spirituality; or, the fearful ignorance

resulting from mere legalism.—Self-deception and self-righteousness producing each other.—The question of the young man should have been: How may I have eternal life in order to do good things? —The various forms of self-righteousness: 1. Self-righteousness of the head and of the heart (of doctrine and of sentiment); or, Pharisees in the strictest sense; 2. self-righteousness of the heart with orthodoxy of the head, as in the case of some in the Church who seem to be zealous for soundness of doctrine; 3. self-righteousness of the head, combined with a deep sense of spiritual need, although its grounds may not be fully understood, as in the case of this young man and of many Christian legalists.—Antagonism between the self-delusion of a man and the felt need of his heart. —"If thou wilt enter into life, keep the commandments;" or, we can only be free from the law by the law: 1. By understanding its spiritual import (its application to the heart); 2. by comprehending all the commandments into one commandment (forming, as it were, the point of the arrow of the law); 3. by sincere and earnest self-examination, in view of the one great commandment of love to God (the law working death).—How the Lord applies the law in order to train us for the Gospel.—The rich young man in the school of the Lord.—On the close connection between spiritual and temporal riches (or rather, the attempt to be rich): 1. Spiritual riches leading to pride and pretensions; 2. temporal riches often serving to conceal spiritual poverty.—The dangers of riches (avarice, love of pleasures, pride, confidence in temporal wealth, false spirituality, self-deception as to our spiritual state).—The object of riches.—Twofold interpretation of this declaration of the Lord: 1. The interpretation put upon it by the disciples; 2. the interpretation of the Master.—"Who then can be saved?" or, an admission that all men share the same guilt and love of the world.—How a rich man may enter into the kingdom of heaven: 1. It is always difficult in his peculiar circumstances; 2. it is impossible, if in mind and heart he cleaves to his wealth (the Pharisees); 3. it becomes possible by a miracle of divine grace (Joseph of Arimathea).—The entrance into the kingdom of heaven: 1. Very inaccessible to the natural man: *a.* it is always, and in every case, a strait gate; *b.* it becomes the eye of a needle to those who are rich. 2. But it is widely open to believers: *a.* leading the genuine disciple of Christ into the banqueting-hall, Matt. xxv. 10; *b.* it is a gate of honour to faithful followers of Christ; *c.* an heavenly gate on our return to the Father's house, John xiv. 2.—The various stages of evil, as repre-

sented by the symbols of a "camel," "wolves," and a "generation of vipers."—The camel with its heavy burden before the eye of a needle, an emblem of avarice or of worldly-mindedness standing at the gate of heaven. Comp. Matt. xxiii. 24.—Regeneration and poverty in spirit a miracle of grace; resembling in that respect the birth of Christ, Luke i. 37.

Starcke.—Quesnel: If we want to know how we may be saved, let us apply to Christ, the greatest and truest Teacher.—*Zeisius:* It is a common but most dangerous error, to seek eternal life by our own works.—Every good gift cometh from above, James i. 17. To arrogate it to ourselves, is not only to defile the gift by touching it with polluted hands, but to be guilty of sacrilege, ch. vii. 22.—*Osiander:* All who are ignorant of their state before God, should be directed to the law in order to learn their guilt and need.—Love to our neighbour the clearest evidence of love to God.—How many imagine that they have done everything required at their hand, while in truth they cannot answer one upon a thousand! Job ix. 3. —*Zeisius:* The law is spiritual; hence, they who trust in their works grievously deceive themselves, Rom. vii. 8, 14.—The most dangerous state, is to imagine that we are righteous in the sight of God.—Tossani Bibl.: We are not to take this history as if it implied that by the outward work of almsgiving, the young man would have become perfect. The opposite of this appears from 1 Cor. xiii. 3. But Christ here sets one special commandment before the young man, whose state of mind He well perceived, in order to convince him that he was infinitely far from perfection, and unable to keep the law.—He which soweth bountifully shall also reap bountifully, 2 Cor. ix. 6, 7.—The whole work of salvation is far beyond the knowledge or power of man.—*Quesnel:* A sense of spiritual inability should not lead us to despair, but result in the triumph of the grace of Jesus Christ.—*Lisko:* Marginal note of Luther: Our Lord here puts the question, Why callest thou Me good? in the same sense as He says, John vii. 16, My doctrine is not Mine,—referring more particularly to His humanity, by which He would always lead us to the Father.—To be perfect, is to keep the commandments of God.—Hence it is evident, that this young man had not in *reality* observed the commandments, as he fondly imagined.

Gerlach.—Jesus tries the young man by setting before him the spiritual bearing of the law.—By such examples, the Master gradually trained His disciples to understand the utter inability of man for anything that is good.

Heubner.—The "ruler" came forward in haste, as if he could not wait or delay; still it led to no lasting results. Afterwards, however, he went away slowly and sorrowfully.—"*There is none good.*" These words are not spoken lightly, but have a deep and most solemn meaning.—Comp. the excellent work of J. Casp. Schade, "The most important inquiries: What lack I yet? and, What shall I do, that I may have eternal life?" 14th ed., Leips. 1734.—The calculation is correct, except in one little particular; but this renders the whole account false.—Every one of us has something which he must give up in order to enter the kingdom of Christ.—Chrysostom: On the question of the disciples, "Who then can be saved?"—because they felt concern for the salvation of their fellow-men, because they bore deep affection to them, and because they already felt the tenderness characteristic of all true ministers. This saying of Christ made them tremble for the whole world.

FOURTH SECTION.

THE FUTURE KINGLY MANIFESTATION OF THE CHURCH.

CHAPTER XIX. 27—XX. 16.

CONTENTS:—*a.* The glorious reward awaiting the Apostles, and all who renounce the things that are seen, for the sake of Christ, vers. 27–30. *b.* The reward of free grace; or, the parable of the labourers in the vineyard, ch. xx. 1–16.

Historical succession.—Immediately after the transaction with the rich young man, Peter put the question as to the reward which awaited the disciples, who had renounced all things and followed Jesus. The reply of the Lord is followed, and further illustrated, by the parable of the labourers in the vineyard.

A. *The glorious reward awaiting the Apostles, and, in general, all who renounce the things that are seen and temporal.* (CHAP. XIX. 27–30.)

27 Then answered Peter, and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? 28 And Jesus said unto

them, Verily I say unto you, That ye which have followed Me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life. 30 But many that are first shall be last, and the last shall be first.

CRITICAL NOTES.

1. *Then answered Peter.*—De Wette remarks: The question of Peter was evidently occasioned by the demand which the Lord had addressed to the young man. Meyer expresses the same idea, and adds, that the word ἡμεῖς is put forward by way of emphasis, and in contrast to the conduct of the rich young man. De Wette suggests, "that Peter must have expected some material equivalent; otherwise he would not have put this question, but have been satisfied with the inward and spiritual comfort enjoyed by all disciples" (but comp. 1 Cor. xv. 19). We admit that there was a slight trace of a mercenary spirit in this inquiry. This appears both from ver. 30, and from the parable which immediately follows. Still, the admixture of selfishness was not such as wholly to obscure the higher import and truth of the question itself. In fact, although the inquiry of Peter was in reference to a reward, it was couched in the most diffident and humble language: τί ἄρα ἔσται ἡμῖν; The authorised version renders it correctly: "What shall we have therefore?" as the Vulgate: quid ergo est nobis? But Paulus is mistaken in interpreting the meaning of the clause: What shall we have therefore, viz., to do? Similarly, we cannot agree with Olshausen in paraphrasing it: What shall be our portion? Wilt Thou pronounce the same sentence upon us as upon this young man? The expression ἡμεῖς is evidently intended by way of antithesis to the rich man who could not enter the kingdom of heaven; while the statement, "Behold, we have forsaken all," is meant as a renewed formal renunciation of the world, combined in this case with the timid question (which is not even recorded in the Gospels of Mark and Luke): What then? What shall we have?

2. *We have forsaken all.*—De Wette and Meyer regard these words as implying that they no longer occasionally returned to their homes and trades. But even if this idea were not inconsistent with John xxi. 3, it would evidently form only a very secondary consideration. The main point lies in the fact, that when leaving Galilee, they had, in mind and heart, and to the best of their un-

derstanding, made a complete renunciation of the world, and were now ready to follow their Lord, on His path of suffering, to Jerusalem. Jesus had already predicted His own future glory, but as yet He had preserved silence about the future of the disciples. On this point they now asked for further information.

3. *And Jesus said unto them.*—Ver. 28 embodies the special promise to the Apostles; ver. 29, the general statement in reference to all His followers; while ver. 30, and the parable which follows, express the condition of both these promises.

4. *Ye which have followed Me.*—The circumstance that twelve thrones are promised, proves that this address was directed to the Apostles.—*In the regeneration*, παλιγγενεσία,—the complete Christian regeneration, being the restoration of this world of ours, or the appearance of the new Æon, the great ἐπιφάνεια, in contradistinction to the commencement of the regeneration—its root and principle (the ἄνωθεν γεννηθῆναι, John iii. 3, or the ἀναγεννηθῆναι, 1 Pet. i. 3)—which formed the basis of the complete restoration. In point of fact, it coincides with the ἀποκατάστασις, Acts iii. 21, although the two ideas are different. The expression, λουτρὸν παλιγγενεσίας, in Tit. iii. 5, seems to comprehend the two ideas of regeneration in principle and complete restoration, and also to point forward from the one to the other. Hilary applies the expression to the first regeneration, and, connecting with it the words, ἀκολουθήσαντές μοι, renders it: "Ye who have followed Me in the regeneration, or as regenerated persons." Similarly, Hammond and Fischer understand it as referring to the first regeneration, and appeal in proof to Tit. iii. 5. Fritzsche refers it to the judgment. De Wette and Meyer (after Buxtorf's Lexicon Talmud. חדוש העולם, Berthold's Christol.) apply it "to the restoration of the world, which had been ruined and destroyed by the fall," or to "the restoration of the whole universe to its original state of perfection before the fall." Hence it would nearly correspond with the ἀποκατάστασις (De Wette, comp. Joseph. Antiq. xi. 3, 8, ἀποκατάστασις; § 9, ἡ παλιγγενεσία τῆς πατρίδος). But while the latter term refers more particularly to the restoration of the original state of things, according to the promise of God, or to the full renewal and recovery of our diseased, disordered, and decaying world, the expression παλιγγενεσία goes beyond this, and points to the further development and advance of the life of man from its original state of terrestrial perfectness to a higher state of spiritual existence (see 1 Cor. i. 15). At the same time, it is also important to bear in mind that the first "regeneration," in prin-

ciple, contains the second, and that it is continuously carried on and developed until the final stage shall be attained. Hence, although the Lord here primarily referred to the final completion of the kingdom of heaven, His statement also applies to the glory awaiting the Apostles after death in the kingdom of Christ, and to their spiritual supremacy in Him even while on earth, as well as to the gradual increase in spiritual fellowship with their glorified Master. (Comp. notes on ch. xvi. 28.)

5. *When the Son of man shall sit.*—This clause explains more fully the import of the term "regeneration."—*On the throne of His glory.* The δόξα,—the glory of His appearing when His spiritual power shall become fully manifest. Hence the expression does not simply mean, "the throne on which the Master shall reveal Himself in His glory," but also, "the throne which is the result as well as the manifestation of His glory." This throne, which He occupies as conqueror, ruler, judge, and master, constitutes, so to speak, the centre and the main attribute of His spiritual glory, when fully unfolded. (Comp. Matt. xxv. 31.)

6. *Ye also shall sit.*—The number of the Apostles is here summed up as twelve, corresponding to that of the tribes of Israel. Accordingly, the promise did not apply to them individually, nor does it contain any reference to the later apostasy of Judas. On the contrary, this promise would only serve to render his apostasy all the more inexcusable. (Comp. Rev. xxi. 14.)

7. *Judging the twelve tribes of Israel.*—We have already stated that this refers to the Apostles in their ideal rather than in their individual capacity. Similarly, the expression, "twelve tribes of Israel," must be taken in a symbolical sense, as applying to the whole body of believers (see Rev. xxi. 12). Lastly, the term "judging" must not be limited to strictly judicial acts. It rather applies to the theocratic administration of the judges under the Old Testament; all the more, that the twelve tribes are here represented as ideally restored in the regeneration. Hence we agree with Grotius and Kuinoel in taking the expression in a more general sense, as equivalent to *ruling*. Meyer, however, advocates its literal interpretation. "Believers generally are to share in the future glory and reign of Christ (Rom. viii. 17; 2 Tim. ii. 12), and to have part in the judgment (1 Cor. vi. 2). To the disciples the special prerogative is here accorded, of having part in judging the Jewish people." Still, this critic contradicts himself by immediately adding, that "the outward and apocalyptic form of this promise is of no essential importance."

At the same time, he also thinks that "the disciples could not at the time have understood it in any other than a literal sense;" or, in other words, that they must necessarily have misunderstood it. But at this period they must have been fully aware of the fact, that the Old Testament theocracy was to be spiritually restored in and by the Church. Hence, in our view, the expression applies to the spiritual administration and rule of the Apostles, in subordination to the will of the Master; which implied, on the one hand, a real judging of the Jewish people, and on the other, the truth, so beautifully worded by De Wette, that in proportion to the sacrifices which we make for the sake of the kingdom of heaven, shall be the spiritual power which we exercise, our influence for good, and our usefulness and activity. But as the spiritual supremacy of Christ Himself combined the two elements of *historical and spiritual* efficacy, so the Apostles were to represent the twelve fundamental forms of His reign in the kingdom. (Comp. ch. x.) According to Luke xxii. 30, the Lord repeated the same promise at the institution of the Eucharist.

8. *And every one that hath forsaken.*—The promise is now extended so as to apply to Christians at all times. This forsaking of all things is for the twofold purpose of confessing and of following Christ. Both elements are combined in the expression, "for My name's sake," or for the manifestation of My person. The mention of the family-relationship occurs between that of "houses" and of "lands." Accordingly, the former refer not to possessions, but to houses, in the sense of genealogical descent, of nationality, country, or ancestral faith. Thus we have in the text three classes of sacrifices: the first being the most difficult, viz., that of the house in the widest sense of the term; then that of kindred; and, lastly, that of possessions.

9. *An hundred-fold.*—The reading of B. and L., πολλαπλασίονα, *manifold*, as in Luke xviii. 30, seems to us preferable to that of Cod. D., ἑκατονταπλασίονα. Meyer maintains that from the context this promise must refer to the future kingdom of the Messiah. "The statement seems incompatible with Mark x. 30 and Luke xviii. 30, in which abundant compensation is promised even in this world, or previous to the second appearing of Christ." But the supposed mistake lies in reality with the interpreter, who seems to separate entirely between the αἰὼν οὗτος and the αἰὼν ἐρχόμενος. An attentive consideration of the expression καιρὸς οὗτος in the passages to which Meyer refers, might have sufficed to convince him of this.

With the resurrection of Christ the αἰὼν ἐρχόμενος, which had been introduced by the life of the Saviour, began even in the outward αἰὼν οὗτος, or in the καιρὸς οὗτος. This regeneration was to continue, to increase, and to develop into the full manifestation of the future Æon at the appearing of Christ, when it would be completed and made to extend over the whole world. (See John v. 25, 28; 1 Cor. xv. 20, 23, 24; Rev. xx. 21.) Hence we cannot adopt any of the common interpretations of this promise,—such as that it applies to happy Christian connections (Jerome and others), or to Christ Himself (Maldonatus, comp. xii. 49), or to the restoration of all things (1 Cor. iii. 21, Olshausen). In our view, the three classes of blessings promised correspond to the threefold sacrifices demanded in the text. Believers are to find a new and eternal home and country, new and eternal relationships, and new and eternal possessions, of which the blessings enjoyed by them on earth are to be the earnest and foretaste. All these promises are summed up in that of being made heirs of eternal life (Rom. viii.).

10. *But many shall be.*—Meyer and Fritzsche suggest that, after the analogy of ch. xx. 16, the expression should be construed as follows: "Many shall be first as the last" (ἔσχατοι ὄντες), "and last as being first" (πρῶτοι ὄντες). But this appears incompatible with the emphasis attaching to the words πρῶτοι and ἔσχατοι, when viewed as special designations; while, on the other hand, the "last" which are to be "first", have not been previously mentioned or described. Manifestly our Lord intended, in the first place, to refer to His disciples and followers, which were the πρῶτοι. To them He gave the richest and fullest promises. But at the same time, also, He sets before them the spiritual conditions of their calling; or, in other words, the limitations and conditions of His promise. Thus the "last" are now prominently brought forward. This subject is more fully explained in the succeeding parable. Hence in ch. xx. 16 the order is reversed, and the last are first, and the first last. Theophylact and Grotius apply the antithesis between the first and the last to the Jews and the Gentiles. De Wette refers it to the different views in reference to the reward: in the one case, in the sight of man; in the other, in that of God. But this interpretation proceeds on the erroneous idea, that the Apostle put the question from a desire for reward, and that the answer of the Lord was virtually a rebuke. Meyer refers the expression to the contrast between the latter and the present Æon. But this is evidently a mistake. The parable of the vineyard and the labourers shows that

the Lord here alludes to the difference in the time of our calling. Hence it refers to the fact, that earlier or later calling does not imply, as might seem, a higher or a lower standing and reward in the kingdom of heaven. It is not the extensiveness, but the intensiveness, of our service which is to constitute the difference,—all the more that the reward is of free grace alone.

DOCTRINAL REFLECTIONS.

1. The section under consideration is closely connected with that which preceded it. The warning of Christ as to the danger of riches was intended for the disciples as well as for the young man. They felt this all the more, that He had just "beheld them" with the same look of pity and sympathy which He had cast on the rich young man. Hence, when Peter addressed the Saviour, he "began to say," he "answered," or made confession (Matth. τότε ἀποκριθείς; Mark, ἤρξατο λέγειν). The statement, "We have forsaken all, and followed Thee," seemed intended to meet the objection on the score of being rich. Still he ventured to imply that they were not wholly without some claim; nor does he appear to have perceived any incongruity in this. Luke and Mark omit the question, "What shall we have?" although their narratives imply that he had preferred some claim. This diffidence, and the indefinite wording of the inquiry, deserve notice. The expectation of a retribution constituted the difference between the Christian and the Sadducee, who, from the premise, that we ought to love virtue for its own sake, drew the erroneous conclusion, that we should expect no further retribution than the inward reward which virtue afforded to him that practised it. The answer of Christ shows that He acknowledges the validity of our hope of a future reward. At the same time, it also indicates that the disciples had not yet learned fully to understand the spirituality and the bearing of these relations.

2. The promise of the Lord implies the full establishment of His spiritual kingdom, which consists not merely in the restoration of the original state of things in Paradise, but also in the full development of the first into the second life (1 Cor. i. 15). In other words, the complete redemption of the world will at the same time be its transformation, when regenerated humanity shall dwell in a completely regenerated world. The centre of this completion of all things shall be the manifestation of Christ in His glory, when He shall appear in all His heavenly brightness. Then all relationships shall partake of, and reflect, the splendour of His manifestation.

This will also apply to the administration of His Apostles, as the representatives of His rule over the twelve tribes—a symbolical term, intended to indicate the whole variety of spiritual stages and experiences in the kingdom of heaven. This administration, which at the final manifestation of Christ is to appear in its completeness, commenced with His resurrection. The gradual increase of their power and influence here would correspond with the progress of Christ's work, and the spread of holiness and salvation; while at the same time it would be a token of their future glory in heaven, and of their final acknowledgment on earth.

3. Our Lord adds to the assurance originally given to the disciples, a more general promise addressed to all believers. In the higher sense, and in its real spiritual bearing, every Christian is to receive a hundred-fold for the outward sacrifices which he may have made on behalf of Christ. Similarly, the Apostle Paul reminds us that all things are ours (1 Cor. iii. 21; comp. Rom. viii. 28). In the Gospel of Mark the special retributions are enumerated.

4. Having met the hope of His disciples in reference to a future reward, the Lord Jesus, in ver. 30, removes any misunderstanding by striking at the root of anything like a mercenary spirit. He teaches them that the reward is of free grace. Not that it is arbitrary, but that it is not determined by outward priority, either in reference to rank, talent, or time; and that it corresponds to the state of mind and heart, the fundamental characteristic and test being complete self-surrender and absence of any claim or pretension on our part. Peter required this instruction all the more, that he was certainly not entitled to say, "We have forsaken all." If this had been the case, they would not so soon afterward have forsaken the Master and fled. But the kingdom of heaven is within, —it is not a system of merit and reward, but the sway and rule of free love.

HOMILETICAL HINTS.

The free reward in the kingdom of love.—The inquiry of the disciples as to their reward: 1. What it implies: to forsake all things, etc. 2. How difficult it is rightly to express this inquiry. 3. How the Lord admits the rightness of this hope. 4. How He reproves and instructs the disciples in this matter.—Certainty of the great reward: 1. Corresponding to our renunciation; 2. confirmed to us by an oath; 3. illustrated by the relations existing in the ancient world; 4. presented in its unity and depth (as inherit-

ing eternal life); 5. necessarily determined by the free love of God.—The kingdom of heaven, as that of reward by grace, a blessed realm: 1. It is infinitely elevated above the pride of self-sufficient virtue; 2. above the mercenary spirit of selfishness and servility.—Virtue which disclaims all reward is not genuine. It wants, 1. the light of truth; 2. the warmth of life; 3. the faithfulness of love; 4. the crown of hope.—A mercenary spirit having its reward even here: 1. Its service is merely external (a kind of spiritual idleness); 2. its worldly merit meets with a worldly, but only apparent, reward.—The fact, that faith is accompanied by peace, is itself an earnest of future blessedness.—The regeneration of all things forming the certain prospect of Christians. 1. Its certainty—*a.* from the fact of Christ's advent from heaven (the First-born of all creatures, the First-born from the dead); *b.* from the regeneration of believers; *c.* from the birth-throes of the ancient world. 2. The prospects it opens: *a.* These are infinitely new, and yet familiar to us, being the transformation of things seen; *b.* they are infinitely rich and varied, yet comprehended in this one thing—eternal life; *c.* they are definite, yet mysterious, on account of the change of relations: The last shall be first, etc.—Solemnity of the saying, Many that are first, etc.—Rev. xxi. 5: "Behold, I make all things new."

Starcke.—If the Saviour had bestowed on Peter the supreme rule of the Church on the occasion mentioned in ch. xvi., this question would have had no meaning.—*Canstein:* The man who, although having little, gives it up for the sake of God, and asks for nothing more than His presence, has in reality forsaken much, Ps. lxxiii. 25, 26.—The complete reward of believers will certainly take place, but only at the final regeneration of all things.—The whole world shall, as it were, be born anew.—The faithful disciples and followers of Jesus shall sit with Him on His throne, Rev. iii. 21.—*Zeisius:* Proud self-righteousness and a mercenary spirit ensure their own ruin; while humility and working out our salvation with fear and trembling are the means of preserving us from falling, Phil. ii. 12.—In eternity many of our earthly positions shall be reversed.

Gerlach.—Although the Apostles belonged to the lower ranks of society, they were not in poor circumstances. Thus we read in Mark i. 20, that the father of James and John had employed hired servants.—When this promise was given, Judas was still one of the twelve, yet it profited him not. A sad evidence this, how little good

may be derived from merely outward fellowship with the disciples, if in mind and heart we are strangers to Jesus.

Heubner.—Gregory the Great: We forsake all, if we retain nothing.—Peter referred not to the reward, but to its desert.—To judge means to rule, John xvii. 13, 22.—Many a proud critic, who has looked with contempt upon the Apostles, shall one day behold them with terror.—If you surrender to Christ all you have, He will bestow upon you all He has.—The Christian is daily called upon to deny himself for the sake of Christ.—Montaigne, Essais i. 27: Christianity alone renders perfect friendship possible.

B. *The Reward in the Spirit of Free Grace.* (CHAP. XX. 1-16.)

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the market-place, 4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

CRITICAL NOTES.

1. *For the kingdom of heaven is like.*—This parable is evidently intended as an illustration and explanation of Christ's former teaching. For a number of ancient treatises on this parable, see Lilienthal's "Bibl. Archivarius," p. 91; for more recent discussions, the "Studien u. Kritiken" (Rupprecht 1847, Steffensen 1848). On the difficulties of this parable, see Heubner, p. 300.

2. *An householder.*—In contrast to God, who is the Householder in the highest and truest sense. As in ch. xiii. 24, xviii. 23.

3. *For a penny a day.*—Both these terms are intended to express the fact, that the servants were hired in the proper sense of the term, which is also implied in ἐκ δηναρίου. A Roman penny, or *denarius*, was the common pay for a day's labour (Tob. v. 14: *a drachma*). The Attic drachma was equal to the Roman denarius, and amounted to six oboli, or about sevenpence. "That this hire was small, appears from the circumstance that it was a time of scarcity, when the penny would be only sufficient to purchase what was requisite for the daily support of a man; Rev. vi. 6." *Starcke.* —The expression *day* refers to that period of time in the narrower sense. The Jews reckoned the day in the wider sense from sunsetting to sunsetting (Lev. xxiii. 32). Before the Babylonish captivity the day was divided into morning, noon, evening, and a twofold twilight. Gradually, however, the division into *hours* was introduced, which in the Old Testament occur under the Chaldee designation of שְׁעָה. The Jews seem to have adopted the division of the day into hours during their residence in Babylon. As every *natural* day was divided into twelve hours, their duration necessarily varied at different periods of the year. The longest day in Palestine consists of fourteen hours and twelve minutes; the shortest, of nine hours and forty-eight minutes. About the third hour, or at nine o'clock in the morning, the market-place would be full of people. "Vitringa applies the term *hours* to different periods of time. Thus he regards 'early in the morning,' = Adam; 'the third hour,' = Abraham; 'the sixth hour,' = Moses; 'the ninth hour,' = the latter times, when the Edomites, under John Hyrcanus, became converts to Judaism; 'the eleventh hour,' = the time of Christ. Similarly Origen and Hilary." Heubner.—On this point comp. our subsequent remarks.

4. *Whatsoever is right.*—In the general sense; whatever is equitable. The idea of a regular engagement for a definite hire gradually disappears. The first labourers were hired for a day; their remuneration being not only fixed, but serving as their motive (ἐκ). The next labourers were merely promised an equitable acknowledgment of their services; while in the last instance, according to the best accredited readings, no promise at all was made to those who went into the vineyard. The clause, "Whatsoever is right, that shall ye receive," in ver. 7, is omitted in B.D.L.Z., the Vulgate, and other versions. Meyer calls attention to the fact, that

the substitution of λήψεσθε, in ver. 7, for the δώσω ὑμῖν of ver. 4, shows that the clause is not genuine. Similarly the word ἀργούς, in ver. 6, is omitted in Codd. B.C.D.L.

5. *Because no man hath hired us.*—This trait is of great importance in the interpretation of the parable. Comp. Rom. xi.; Acts xiv. 16.

6. *Unto his steward;* ἐπίτροπος.—The term was equally applied to those who administered whole provinces and single households. In this case, the steward of a household.—*Their hire.* Meyer: The hire which the master had previously told him to give. But in this case it is intended to combine the idea of a day's hire with that of hire in the more general sense; in short, the full amount of their hire.

7. *Have wrought but one hour,* or *done* but one hour; ἐποίησαν. —Not wrought, but passed one hour in working. Evidently indicating their contempt for the others; which also appears from such expressions as "*these last,*" and from their laying stress on their own work. This is likewise implied in the arrangement of the words: "Thou hast made equal unto us them—unto us who have borne the burden of the day (having wrought for twelve hours), and its heat (at noon)." Καύσων used here in the general sense for noonday heat, but in the Sept. frequently for the hot wind from the south.

8. *But he answered one of them.*—This trait must not be overlooked. The householder does not deem it necessary to excuse his conduct before all the labourers, and only explains it to one of them, by a way of information for the rest.

9. *Friend.*—Not ironically, but as an expression of kindness, to show that the rebuke which followed, and his conduct generally, had not been the result of partiality.

10. *Is thine eye evil?*—Not a doubtful question, nor a mere suggestion, but intended to show the impropriety of such evil seeing, when the householder manifested so much kindness. On the expression ὀφθαλμὸς πονηρός, comp. Matt. vi. 23; Prov. xxviii. 22. In this instance it refers to *envy.* History records the terrible consequences of such "an evil eye" ever since the time of Cain. It was a common superstition among eastern and southern nations to assign a pernicious and baneful effect to the evil eye.

11. *The last shall be first.*—On the ground to which we have before referred, the statement is here reversed.

12. *For many be called.*—Our Lord here shows that this reversal of the outward order was not arbitrary, but depended upon a higher and internal order. Those who are chosen do not exclude

them that are merely called; but, from their earnestness and the absence of all mercenary spirit, they occupy a higher place than the latter. This characteristic is indicated in the parable by the circumstance, that these labourers went to the vineyard without the promise of any definite hire, and even without the assurance of any reward at all. On the other hand, in Matt. xxii. 14 the expression *chosen* applies to a real selection from among those that were called or invited, to whom alone the blessings of justification and final glory were awarded. In other words, the awful difference between those who are called and those who are chosen is only indicated in our passage, while it is fully carried out in ch. xxii.

DOCTRINAL REFLECTIONS.

1. *Meaning of this parable.*—It is scarcely necessary to remark that the vineyard is intended to designate the kingdom of heaven (see Isa. v. 1.; Matt. xxi. 28, 33). The kingdom of heaven is compared to a vineyard because it produces the noblest fruits, even love, peace, and blessedness, of which the precious fruit of the vine is a faint emblem. Besides, the need of careful cultivation and of seasonable weather, as also of good soil and exposure, and of a favourable climate, are features which make the vineyard a fit emblem of the kingdom of heaven. The first point to be ascertained is, whether the vineyard is intended as an emblem of the kingdom of God generally, in its various economies, or only of the New Testament economy of the Church. According to Gray, Seiler, and others, the first hired were the Jews, and those who were last engaged, the Gentiles. Heubner denies the correctness of this view. It is certainly of great importance to remember that this parable was primarily, and almost exclusively, intended for the disciples. Hence it must evidently refer, in the first place, to the New Testament economy, although it is at the same time applicable to the various economies of the kingdom of God; while Matt. xxi. 33 primarily refers to the Old Testament economy and its termination. By thus restricting the import of the parable, its leading features become more distinct and definite. Above all, it is of the greatest importance to keep in mind that it is intended to illustrate the statement, "*Many* that are first shall be last," but not meant to teach that all that are first shall be last, etc. Perhaps we might arrive at such a conclusion from the circumstance, that in the parable all that are first are described as sharing the same mercenary spirit; but this is only intended to convey that, as a body, and in

reference to their general spirit, such was the case. We shall by and by see in what sense this was true. To return: The vineyard is the kingdom of heaven under the New Testament, from its first commencement; the householder is God (see the passages above quoted); the steward is Christ, in His capacity as the Judge of the world (Matt. xxv.); the labourers are, in the first place, the regular ministers in the kingdom of God, and secondarily, believers in general. To this interpretation Heubner objects, that the people must be represented by the vineyard itself. In answer to this, we again remind the reader that symbolical expressions should not be confounded with dogmatical statements. Thus, on one occasion, our Lord Himself is compared to a vine (John xv. 1); while on another, even the weakest Christians may be designated as labourers in the vineyard, just as in Matt. xxi. 31 converted publicans and harlots are compared to the son who, returning to his obedience, goes to work in the vineyard. Every Christian must seek to advance the kingdom of God, or to be a labourer in His vineyard—by his confession, by his Christian conduct, and, above all, by the spiritual character which attaches to his ordinary labour and avocation, however humble it may appear in the sight of man. The different labourers evidently indicate not only different stages of faith and work, but also difference of individuality. Their reward is given them individually, while the explanation of the householder is also addressed to one of them individually. Similarly, the different hours refer not only to different periods in the history of the Church, but also to different stages in our own life and experience, although the former idea is perhaps more prominently brought out. Hence we may remark, that those who were hired "early in the morning" were not merely the Apostles, but also *Jewish Christians* generally. Accordingly, the whole of that class are represented in the parable as displaying a mercenary spirit—a characteristic which, so far as the Apostles were concerned, was only intended as a warning. This will also assist us in explaining the statement about the penny. Those who were hired about the third hour were found standing in the market-place. This may probably refer to the Jewish proselytes, who congregated along with the Jews in the most public place of the kingdom of heaven as then existing, or in the synagogue. Those who were hired at the sixth and the ninth hour were the Gentile races who inhabited the ancient Greek and Roman empires, and those barbarous tribes who, after the migration of nations, were brought into the Church. Lastly, they who were converted at the eleventh hour may

be the last fruits from among the Jews and Gentiles, gathered through the missionary labours of the latter days. The evening is the hour of final reward for those who laboured in the vineyard. That festive evening of the Church will take place at the second appearing of Christ—which must not be confounded with the final judgment; —while, so far as each individual is concerned, the festive evening commences with our entrance into the Church triumphant, although in a certain sense it may be said to begin whenever we taste of the blessings connected with the invisible Church. From the general character of this parable, it is evident that its main point lies in the idea of an hour of reward. It is not easy to ascertain the exact meaning attaching to the hire of a penny (see Heubner, p. 300). Gerhard remarks, in his *Harmonia*, that the penny refers to Christ Himself; while, according to Augustine and Luther (Gal. iii. 2), it means eternal life. In another place, however, Luther remarks that the penny referred to temporal possessions, while the favour of the householder constituted the eternal reward of the labourers. Heubner suggests that the penny refers to the reward generally; H. Müller, that it applies to all rewards of grace, both in this and in a future life. But if the labour in the vineyard is performed in the service of the Church, the hire must equally refer to Christian fellowship. This blessing may be characterized as forming part of the outward manifestation of the kingdom of Christ and of its benefits. By the word and sacraments—by which Christ is brought to us—we have even now "part and lot in this matter." But the history of the Jewish Christian Church shows that we may lose our enjoyment of this portion even while possessing it. They had agreed with the Householder ἐκ δηναρίου: for the sake of the kingdom of Messiah, and of their part in it, they had gone into the vineyard, or entered the Church. It deserves notice, that the prospect of this kingdom was not so clearly set before those who—so to speak—were engaged at a later hour. In their case, only the general promise was given, that they were to receive whatsoever was right. On this assurance they went into the vineyard. Lastly, as we have seen, according to the best readings, no mention of any reward was made to those who came at the eleventh hour. Apparently, they were satisfied to be delivered from total inactivity, and happy at the prospect of securing by their labours the favour of Him who had called them. This will serve to explain how, while the same reward was given to all, it led to such a difference of feeling among the labourers. Manifestly, any idea of dissatisfaction or

murmuring would be entirely inadmissible, if the reward accorded to the labourers had referred either to Christ Himself, or else to eternal life. On the other hand, temporal possessions would scarcely be characterized as a reward for labour in the vineyard of the Lord. But a share in the blessings of the Church, or in the manifestation of Christ, is a spiritual possession, which at the same time may produce in different persons different, and even contrary, results. This may also serve to throw some light on the parable of the ten virgins. It accounts for the dissatisfaction of the first labourers on receiving the same reward as the last. The Jewish Christians were dissatisfied because the Gentiles were to obtain the same share in the blessings of the Church, or in the kingdom of Messiah. They expected that some distinctive privileges would accrue to them, and thus lapsed into Ebionism, and in the end became the last (even as is the case with the Jewish nation generally). Similarly, at the moment when Judas obtained his share in the Church, at the first celebration of the Eucharist, his murmuring and dissatisfaction became open apostasy. This leads us to the next inquiry, whether those who were last rewarded were in reality lost, as their murmuring and envy would seem to indicate, or whether they were only reproved for their pretensions and claims. The fact that they received a penny, seems in favour of the latter view; but, on the other hand, they appear to have raised some objections to taking their hire, as appears from the expression, "Take that thine is." When combining this with the circumstance that they were last rewarded, we infer that our Lord intends to indicate that an immense difference of internal capability for spiritual blessings existed between them—pointing forward to the contrast of eternal blessedness and everlasting misery. This is also implied in the parable of the lost son, while it is fully brought out in that of the wise and foolish virgins. We need scarcely add, that such was really the case in the history of the Church. While the one party regarded the penny as a scanty and even poor reward, the other took it as a sign and seal of the infinite favour of the Master, and of the free love of God and of Christ. Thus legalism regards, for example, the Lord's Supper as a merely outward ordinance, implying legal absolution and reconciliation with the Church; while to the humble believer it is a seal of pardon and of final salvation. This difference of view depends on whether we regard the kingdom of heaven in an outward and legal manner as conferring certain privileges and rewards, or in an inward and spiritual manner as the king-

dom of free love. But there are certain characters who, though intensely conscientious and earnest, are destitute of love. In their case, the difference between those that are chosen depends exclusively on a smaller capacity for receiving the blessing. But those who are selfish and mere professors are not only less capable of receiving the blessing; they also convert the blessing into a curse. Thus the penny becomes to them ultimately a punishment and a judgment. But in this parable this point is only alluded to; the main object being to show that many of the last shall be first, to the glory and praise of free grace, and as displaying the righteousness and holiness of God.

2. On a previous occasion, the Lord had taught the disciples that the grace of God and the faith or unbelief of man were capable of annulling and bridging over every distance of space in the kingdom of heaven (Matt. viii. 11). In the present instance, He shows that the same holds true with reference to time. Grace can not only equalize, but—so to speak—reverse, the times of outward service; and it does so in many cases. It seems as if it restored to genuine believers the time which they had lost. Nay, it may convert one day into a thousand years, and a thousand years into one day.

3. We would call special attention to the spiritual progress marked in the parable by the fact, that the idea of a hire gradually recedes from view.

4. The fundamental idea of this parable is, that the free reward in the kingdom of heaven is not dictated by arbitrary motives, but depends on the state of mind and heart, in opposition to the legal and common reward in the service of works, which is determined by only outward considerations. The kingdom of heaven does not consist in merely outward performances, to which a certain valde attaches. This idea, which was so much fostered by the legal spirit of that age, was all the more effectually refuted in this parable, that it seemed at first, to ac ertain extent, to admit its accuracy. But after having presented the kingdom of heaven under the figure of hired servants, the parable gradually changes, and exhibits in all its fulness the economy of sovereign mercy, compassion, and love. All these exhibitions are indeed based on the idea of justice—every labourer receives a penny, none receives too little. But in its combination with love, justice assumes a higher form, and those who have only laboured part of the day receive the hire of full work. Hence, according to the notions of legalism, they received too much. But grace manifests itself not only in giving the penny to those who

were last engaged, but also in giving it first to them, while the earliest labourers are last paid. Nor is this dispensation arbitrary, but based on *truth*. Thus it appears that a mercenary spirit brings its own judgment. It leads to dissatisfaction with the promised reward, and to contempt and envy of those who may have been made the subjects of grace. On the other hand, the latter in reality possess superior inward qualification, as appears from the fact, that they agreed to commence labour late in the day, and in simple trustfulness, without any promise of definite reward. Similarly, it is now seen that the penny, which the one class receives with dissatisfaction and murmuring, is hailed by the other as a reward of free grace. Thus the parable points forward to that of the prodigal, in which the elder son is represented as having been all along in his father's house, and shared all his possessions without ever rejoicing in his inheritance. Lastly, the righteousness of the reward appears from this, that while the selfishness of the earlier labourers converts their hire into a judgment, it is received by the others as a gift of grace, by which they become the free servants and fellow-labourers of their Lord and Master.

5. It is important to remember that this reward is of grace, although not in the sense of any arbitrariness, nor to the exclusion of the requirements of strict justice. Everything that we possess is indeed a gift of God, in the twofold sense of our having received it either naturally or by grace. Accordingly, every idea of merit in the literal or worldly sense is entirely excluded; yet there is a reward and return, in the relationship subsisting between God and man in the covenant, and in the interchange between promise and duty. To banish every trace of a mercenary spirit, it is not necessary to suppose that believers are not to receive any reward, but to recognise that, along with the penny which Supreme Justice has accorded on the ground of free love, we have by grace received the whole kingdom of heaven, with all that it implies—even as we are able to receive it, in humility and self-surrender, and far above all that we could ask or desire.

HOMILETICAL HINTS.

The word of the Lord: "The last shall be first, and the first last." 1. Illustrated by the parable of the labourers in the vineyard; 2. explained by the declaration, "Many are called, but few chosen."—The labourers in the vineyard: 1. The vineyard of the Lord, and labour in it. 2. The calling and the character of the

labourers. 3. The work and the hire. 4. The equality and the difference of the reward.—The equality and the difference in the outward form of the kingdom of God: 1. The equality and the difference of the labourers. All are called to be servants in the kingdom; but one class consists of those who are merely called, or who are external and legal labourers, while the others are also chosen, their labour being internal and free. 2. The equality and the difference of their work. Their service is one of simple obedience; but in the one case there was the advantage of priority, while at the same time some (not all of them) seem to have felt the service a burden. The others were engaged for a shorter period, but laboured in confidence and joy. 3. The equality and the difference of the reward: all received the penny. The external blessing attaching to service in the kingdom of heaven remains the same. All have part in the Church, in its fellowship and its privileges. But to some this appears a scanty hire, if not a kind of punishment; while to those who receive it in faith, it is a sign of infinite grace.—Late repentance.—The festive evening-time.—The reward which the Lord will ultimately grant to His servants: 1. It is not arbitrary, but in accordance with the strictest justice (He rewards *only* His labourers; He rewards *all* His labourers; He gives the same *reward* to all his labourers as such). The equality of the penny a figure of the equality of God's justice. 2. It is not limited, but free and rich, according to the fulness of His love (even those who were last called received a penny, and may perhaps have received it before the others). 3. It is not a mysterious and silent fate, but the ways of wisdom, which justify themselves.—How the kingdom of free love is reared on the basis of God's justice.—The kingdom of justice is also that of love: *a.* This love is ever just; *b.* this justice is ever love.—How a mercenary spirit destroys the position of a labourer in the kingdom of God: He makes merchandise of the calling of God (instead of being a fellow-worker, he becomes an unfaithful, hired servant); he converts the word of God into mere traditions, the work of faith into a burden, the hope of a reward into a claim, and the blessings granted into a judgment.—The one penny, or the blessing of legal return, may lead some to heaven, while others convert it into a curse.—Comparison between the first and the last labourers: At first merely a difference, but at last a contrast, between them.—The solemn word of the Judge: Take that thine is.—How self-righteousness brings its own judgment.—How it refutes itself: 1. It demands the promised reward, and yet always

expects more. 2. It only seeks its own, and yet looks with envy upon others. 3. It does not care for the friendship of the Lord nor the prosperity of His vineyard, but attempts to use Him and the vineyard as a means toward an end; while at the same time it grudges to others the favour of the Lord which they enjoy.—The evil eye of those who are merely outward workers, as illustrated by the history of the Church from the commencement of the kingdom (Cain) until now.—The dire effects of this evil eye.—How the grace of God makes up for everything to the labourers who have entered even at a late hour,—1. for lost time; 2. for loss of service; 3. for a lost life; 4. for the loss of the fruits of life.—Import of the penny to various classes of labourers: 1. It is viewed as the just reward: the *value* of the labour (Church-fellowship in return for confession and profession). 2. Viewed from a legal point, as if the labour had been forcibly taken; in which case it becomes a spiritual judgment. 3. Viewed as the reward of love: as the blessing attaching to genuine labour and the pledge of eternal salvation. —What has the legal church to do with that of love?—What have those who are merely outward labourers to do with the blessedness enjoyed by true believers?—Import of the fact that legalism would fain limit and restrain the exercise of free grace (the Lord, His love, His grace, heaven, the Church, inward life).—The signs of a sad evening-time: 1. Murmuring on looking back on the labour and its results. 2. An evil eye with reference to our neighbour and his success. 3. Self-contradiction, and the merited rebuke. 4. The loss of the capacity of enjoying the blessing in peace and gratitude. —How the return made us in the kingdom of God becomes a real reward: 1. If it has been preceded by joy in the work. 2. If it is a pledge of further activity. 3. If it is a sign and seal of the favour of the Lord.—The characteristic marks of those who are chosen: 1. They wait for the call of love without knowing it. 2. They gladly enter the kingdom of love without hesitating. 3. They do service in the trustfulness of love, without bargaining. 4. They regard the outward and finite reward as an emblem and a pledge of the infinite love of their Master, without seeking merely the outward hire.

Starcke.—Zeisius: Eternal salvation is indeed a gift of free grace, but God will have no idle people: He wants labourers in His vineyard.—To stand idle in the market-place of the world.—We must follow the call of God.—We should ever keep in view the reward, Gen. xii. 1.—God stretcheth forth His hands all day long,

Rom. x. 21.—While bearing the burden of the day, let us comfort ourselves with thoughts of the evening of rest.—What God has promised He will certainly perform.—True repentance is never too late.—The penitent thief on the cross.—But it is a most dangerous thing to defer the work of salvation to the last hour.—All legalists are actuated by a mercenary spirit.—Nova Bibl. Tub.: "What advantage then have we? Is God unjust? Has God cast away His people? Rom. xi. 1, 2. Such is the murmuring language of a mercenary spirit."—Presumption of the hired servants: 1. They boast in their own merits (ch. vii. 22, xix. 20); 2. they despise and envy others (Luke xv. 2), nay, they presume to question God Himself (Job xxxi. 2).—Presume not to question God's mode of administration.—God rewards us as we serve Him.—God is justified when He speaketh, Ps. li. 4.—God has power to do with His own as He pleases.

Lisko.—The labourers: not merely the ministers of the word, but all Christians.—*Luther:* These words, "The first shall be last," are intended to remove all presumption, and to prevent our exalting ourselves above any sinner; while the clause, "The last shall be first," is directed against despair.

Heubner.—It is grace which calls, grace which renders us fit for service, and grace which promises and bestows the reward.—This call is heard in all ages of the Church, and at different periods of our lives.—Our whole life is only one day.—There is a difference between standing idle and going idle.—How many idlers there are in this world! Such are all who only live for themselves.—In proportion as you have formerly lost time, be earnest, diligent, and active in employing the rest of your life.—There is an eternal festive evening for the labourers in Christ's vineyard.—Conceit and a mercenary spirit lead to dissatisfaction with the ways of God.—There is a great deal of murmuring against the leadings of God: 1. In point of fact—murmuring on account of want of outward prosperity, etc.; 2. expressed in various ways—being open or concealed, etc.—The servile spirit, which leads us to regard labour in the vineyard as a burden, renders it really heavy.—The strict justice of God dispensing what is right to every one, even to mercenary labourers.—We shall certainly receive what our labour deserves.—Even merely external virtues, however worthless in a spiritual sense, receive a certain reward; as, for example, chastity, temperance, etc.—The coarse envy of carnal men is directed against the earthly happiness of others, while the more subtle form of that sin is excited

by the gifts and distinctions which grace confers upon others. —Many of those who were first, etc. In what respect? 1. With reference to the various periods of the Christian Church; 2. with reference to age; 3. with reference to gifts, office, etc.; 4. with reference to their own opinion.—All who regard themselves as the first, etc.—A Christian should regard everything as of free grace: the labour, the blessing, and the reward.—This passage may well be quoted in opposition to the Popish doctrine of works, but also against Protestant Antinomianism.—*K. Zimmermann:* On what principle does our heavenly Father reward His people? 1. Not arbitrarily; 2. according to the law of justice; 3. according to the law of grace; 4. how justice and grace are here combined.—*Arndt* (Gleichnisse): Humility in reference to the future reward.—*Hofacker:* On the invitation of God to labour in His vineyard.—*Goldmann* (Erweckungen, 1835): The characteristic marks of those who are chosen.—*Reinhardt:* A mercenary spirit in the practice of what is right.—*Haupt:* Haste into the vineyard: the Lord calls, time flies, the reward beckons.—*Kuinoel:* The economy of the kingdom of grace.—*Niemann:* How does our labour become a service in the kingdom of God.—*Lisko:* He is the humblest Christian who has received most grace.—*Ahlfeld:* Evening and its reward.—*Florey:* The grace of the Lord is manifest in the case of all the labourers in His vineyard: 1. The call a call of grace; 2. the hour an hour of grace; 3. the labour a labour of grace; 4. the reward a reward of grace.—*Uhle:* The season of grace in our lives.—*Rautenberg:* God will give to every one according to his works.—*Bomhard:* Meditation on the eleventh hour: 1. It is an hour of grace; 2. a solemn hour; 3. an uncertain hour; 4. a well-marked hour; 5. a difficult hour; 6. a blessed hour.

PART FOURTH.

CHRIST SURRENDERING HIMSELF TO AND FOR THE MESSIANIC FAITH AND HOPE OF HIS PEOPLE.

CHAPTER XX. 17–XXIV. 1.

Historical Succession.—A second time Christ is now induced to leave Peræa by a message from Bethany, to the effect that Lazarus was sick. We account for the delay in His departure, in consequence of which He found His friend dead and buried, by the abundant work which lay to His hands in Peræa. Then followed the raising of Lazarus (John xi. 1–44). The definite resolution of the Sanhedrim to kill Jesus, expressed in the formal sentence of excommunication which they now pronounced, induced Him to retire into the city of Ephraim, which lay a few hours north of Jerusalem, near Bethel, and in the immediate vicinity of the wilderness of Judea. Once more that wilderness was to afford Him shelter until the next paschal feast. Similarly, He had retired into the desert for a while after His baptism, because He was met by the spurious Messianic expectations of His people, as by a temptation. But now He withdrew, before fully surrendering Himself to those hopes of His people and followers which had been evoked by His own word and teaching. From Ephraim Jesus went to Jericho, where He joined the festive caravan of His friends, coming from Galilee and Peræa.

The history of Christ's sufferings, which now follows, may be regarded as that of His self-surrender to the Messianic faith of His people, which He had purified and sanctified in those who were Israelites indeed. The long-expected hour had arrived. In the most general sense, or viewing it in connection with the whole evangelical history, this period may be said to continue until His death. But, for the sake of greater distinctness, it may be arranged into the days of the Hosanna, and those of the cry: "Crucify Him;" or, the period of enthusiastic reception, and that of determined rejection. In the Gospel of Matthew, the period of suffering and the report of the last discourses of our Lord are very distinctly marked; while at the close of that section we have Christ's farewell to the temple, and His final judgment upon the Pharisees and scribes. Accordingly, the part under consideration constitutes a well-marked, although very brief, period of the highest

importance. It may be designated as the period of triumphant progress, or of the Hosanna. Its contents are arranged under the following sections.

FIRST SECTION.

THE FULL PROPHETIC ANTICIPATION OF THE END.

CHAPTER XX. 17–19.

17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn Him to death, 19 And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.

CRITICAL NOTES.

1. *Took the twelve disciples apart.*—Tischendorf omits *μαθητάς*, after D.L.Z. and others; Lachmann retains it; and Meyer accounts for its omission in these MSS. from its non-occurrence in the parallel passages. The *ἐν τῇ ὁδῷ καί* of the *recepta* is also adopted by Lachmann and Tischendorf, instead of the *καὶ ἐν τῇ ὁδῷ* of B.L.Z. and others.—By the better accredited reading fuller stress seems to be laid on the fact, that Jesus had now most fully prepared His disciples for His impending end.—The expression *παρέλαβεν* is intended as an antithesis to *καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος* in ch. xvi. 22, although the terms are not quite the same. On the latter occasion Peter rebuked the Lord, and in his earnestness actually took hold of Him, to arrest His progress; while Jesus took the Twelve apart into retirement. There He entered into full explanations about the decease which He was to accomplish; thus giving the disciples another opportunity of deciding whether, by an act of free and full self-surrender, they would follow Him, or not.

2. *Apart.*—This expression has a peculiar meaning in the life of Jesus. In all probability, it does not merely refer to a turning aside from the multitude which had gathered around (Euthym. Zigab.: *οὐκ ἔδει ταῦτα μαθεῖν τοὺς πολλούς, ἵνα μὴ σκανδαλισθῶσιν*); but means, that Jesus retired into the wilderness of Ephraim. Comp. John xi. 54. Thence He afterwards joined, at Jericho, the festive caravan which travelled from Galilee to Jerusalem. In the text, the Evangelist refers to the moment when He came out of the wilderness, and was about ("in the way;" *καὶ ἐν τῇ ὁδῷ*) to join the festive train.

3. *Behold, we go up.*—The former predictions of His impending sufferings, in ch. xvi. 21 and xvii. 22, are now followed by a more detailed description of these events. Spiritually viewed, His sufferings consisted of a twofold betrayal, and that in the form both of rejection and of surrender: 1. παραδοθήσεται τοῖς ἀρχιερεῦσιν, κ.τ.λ.; 2. καὶ παραδώσουσι. With reference to the first betrayal, our Lord evidently indicates that He would Himself go forth from the midst of His followers, and that they would not prevent the impending events. But the betrayer himself is not yet named; the particulars being still withheld under the use of the Passive mood. But the second act of betrayal is distinctly mentioned as the voluntary deed of the chief priests and scribes, or of the Sanhedrim,—in other words, of the professing people of God, in so far as they were represented by their supreme tribunal. His own followers were to betray and to surrender Him into the hands of the Sanhedrim, while the Sanhedrim and the chosen people were to betray and to deliver Him to the Gentiles. Similarly, these two parties were to share in His death. For while the highest Jewish tribunal was to judge and to condemn Him to death, the Gentiles were to determine the accessories and the mode of His sufferings. —He was to be mocked, scourged, and crucified. When the apostasy and betrayal of the high priests had first been announced to the disciples, mention had not been made of most of these particulars. On the second occasion on which the Saviour intimated His sufferings, He spoke of being delivered, but only in general terms, as a betrayal into the hands of men. But on this occasion the disciples were informed of the twofold betrayal which was impending—on the part of His own friends into the hands of His enemies, and again on the part of the chosen race to the Gentiles. Similarly, the prediction of His death is now more definitely presented, with all the particulars connected with it. He who was treated with scorn (or designated as an impotent enthusiast) should not have been scourged; or, again, having been scourged (or designated as a common and ordinary transgressor), He should not have been crucified (or treated as a capital offender). But all these apparently conflicting modes of punishment were to be inflicted upon the Messiah, whom His people had betrayed and rejected.

14. *And the third day.*—As the sun breaks through dark clouds, so does this promise here shed its blessed light. Still, it is not more fully explained, but left in general outline until after the paschal feast, when the Lord explained it more fully. The Evangelist does

not directly record the effects of this prediction of Jesus. But the history of Salome, which immediately follows, clearly shows that, so far from having tended to cast down the disciples, it had only increased their courage. From Mark x. 32 we infer that even before that time they had been most deeply moved; while from Luke xviii. 34 we learn that, even after this expressed statement, they were not inclined to take the words of the Lord in their literal sense, as implying the terrible truth which they seemed to convey (Leben Jesu ii. 2, 1148).

DOCTRINAL REFLECTIONS.

We note, first of all, the contrast between the first occasion on which Jesus left the wilderness, at the commencement of His public ministry, and this time, when He again came forth at the close of His course. Then, the spurious and worldly expectations of His people concerning the kingdom drove Him into the wilderness, where He resolved to avoid and eschew that temptation, wherever and however it met Him. But now He is again drawn forth by the youthful and healthy, though weak faith of His followers, who go up to the feast. He comes forth from the wilderness, as if at the call of the Father, as the Messiah, to join them, and to realize their hopes. Again, the state of mind of the disciples, as compared with that of the Master, forms another striking contrast. They seem full of indefinite hopes and expectations; and the announcement that He should be crucified, only adds fresh fuel to the flame. The mention of the twofold betrayal that awaited Him has its deep and solemn meaning. Our Lord referred not merely to the fact, that His people and their rulers should deliver Him, their long-expected Messiah, into the hands of the Gentiles, but also to the betrayal which awaited Him from among His own followers, in consequence of which He should be surrendered to the Sanhedrim. Thus Christ was betrayed not merely by the Old Testament community, but also by those who formed the circle of the New Testament disciples. If the latter had not first delivered Him, the Jews could not so readily have seized and betrayed Him into the hands of the Gentiles.

HOMILETICAL HINTS.

The last and fullest prediction of the sufferings of the Lord, a great evidence,—1. of the prophetic character of the Lord; 2. of His willingness, as a Priest, to offer Himself a sacrifice unto the

Father; 3. of His confident expectation of victory as a King.—How the faithfulness of the Lord toward His disciples appears in the announcement of His impending sufferings: 1. It is seen in the gradual manner in which He makes the fact known (from the first He had intimated that His path was one of suffering; but, while putting an end to their spurious hopes, He had never said anything to cast them down). 2. But now He set it before them in all its terrors (He dealt candidly by them. Return was still possible for them, although, from their former decision, He no longer asked them whether they would forsake Him). 3. He placed before their view the promise awaiting them at the end; thus establishing and encouraging them by this blessed prospect.—How frequently the Lord takes His own people apart in His Church (to reveal great things to them, which others cannot yet bear or receive).—Deep and solemn importance at all times of the saying, "Behold, we go up to Jerusalem."—The journey of the Messiah to Jerusalem: the saddest and yet the happiest event in history.—The fact of His impending sufferings so clearly present to His mind, and yet conveying so little terror: 1. The sufferings themselves,—*a.* in their spiritual aspect: a twofold betrayal and a twofold rejection; *b.* in their outward aspect: a twofold sentence—spiritual and temporal, as a heretic and as a criminal. 2. The effect on His own mind: *a.* it did not affright Him (if it did, He would not have seen it; but because He saw it, it did not fill Him with fear); *b.* it led Him to arrange His progress (to prepare both Himself and His people).—Deep mystery of the fact, that Israel delivered their long-expected Messiah into the hands of the hated Gentiles: 1. A mystery connected with their former sins; 2. with their impending judgments; 3. with the infinite compassion of the Lord.—The guilt of the world, the death of Christ.—How the sin of the world appears in the death of Jesus: *a.* in the sin of the disciples towards their Lord and Master; *b.* in the sin of the people towards their Messiah; *c.* in the sin of the Gentiles towards the Son of man.—How the Lord looked beyond and through His sufferings to the goal of His resurrection.—When the guilt of the world appears most fully, its reconciliation by the Messiah is also at hand.—In opposition to man, who crucified Christ, we have God, who raised Him up.—The Son of man *shall be delivered.* Import of this sad secret: 1. As yet, it is not more fully disclosed, because it is the saddest part of all. 2. It may not yet be disclosed, because it is to be the free act of the betrayer. 3. It need not be more fully disclosed, because the slightest hint should

have proved a solemn warning to all.—How, in meditating on the sufferings of Christ, we are prone to think too little of the first and saddest betrayal, viz., that of His disciples.—The ecclesiastical and the historical aspect of this betrayal.—The threefold manifestation of the sin of the disciples as springing from offence in Him: *a.* It was a betrayal; *b.* a denial; *c.* a forsaking.—"He that delivereth Me unto thee hath the greater sin." Import of this, as referring not merely to the second betrayal of Jesus on the part of His enemies, but also to the first by Judas Iscariot.—Contradictory character of the treatment which the Saviour experienced: 1. He was betrayed, and yet judicially condemned; 2. temporal and spiritual sentence was pronounced upon Him; 3. He experienced various and contradictory modes of punishment: scorn, scourging, crucifixion.—Why Christ saw His cross afar off: 1. It was predetermined from the beginning, and He saw it everywhere throughout His course; 2. from the first He prepared for it, and experienced its bitterness in many preliminary trials; 3. it was the harbinger of His exaltation, and ever and again He anticipated His coming glory.—The cross the perfect manifestation—1. of the guilt of the world; 2. of the love of Christ; 3. of His obedience; 4. of the grace of God.

Starcke.—Hedinger: The sufferings of Christ our sufferings: *a.* in respect of their imputation; *b.* in respect of their consequences; *c.* in respect of the example set to us.—Let us learn to be ever mindful of our death and resurrection.

Heubner.—The anticipation of the glory awaiting Him, cherished by the human soul of Jesus, was the result of His full and deep faith. This expectation, however, did not detract either from the merit or from the intensity of His sufferings, just as a similar hope in the people of God does not make their contest more easy or less glorious.

SECOND SECTION.

THE PLACES AT THE RIGHT AND AT THE LEFT HAND OF HIS THRONE—AND OF HIS CROSS.

CHAPTER XX. 20–28.

20 Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. 21 And He said unto her,

What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. 23 And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give; but it shall be given to them for whom it is prepared of My Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

CRITICAL NOTES.

1. *Then came to Him the mother of Zebedee's children.*—Salome (comp. Mark xv., xvi. 1; Matt. xxvii. 56), who must accordingly be regarded as the wife of Zebedee. Most of the ancient interpreters supposed that she had been the daughter of Joseph by a previous marriage; while others suggested that she had been the wife of Joseph, by whom he was the father of two daughters; lastly, some regarded her as a niece of Zachariah the priest, the father of John the Baptist. But a correct interpretation of John xix. 25 (see *Wieseler*, Stud. u. Krit. 1840, iii.) shows that she was the sister of Mary the mother of Jesus. Accordingly, James the Elder and John were cousins of Jesus, and Salome His aunt. The relationship subsisting between them might seem to lend additional support to the claims of Salome, based as they were upon the friendship subsisting between the Lord and John, and on the general position occupied by the sons of Zebedee. A twofold meaning attaches to the word τότε. It refers, in the first place, to the moment when, in company with His disciples, Jesus came forth from the wilderness of Ephraim, and joined the first caravan of festive pilgrims. Probably this band consisted of the more intimate friends and followers of Jesus, who had journeyed directly from Galilee to Ephraim through Samaria, and from thence passed with the Lord to Jericho, where they met the larger caravan coming from Galilee, which had travelled through Peræa. In that company was the ardent and daring mother of the sons of Zebedee. Evidently she had not been with them in the wilderness of Ephraim. Her sons had pro-

bably communicated what had passed, and she now advanced the request mentioned in the text. Meyer suggests that she may have heard from her sons what Jesus had promised to the Apostles in ch. xix. 28. No doubt she had been informed of the announcement of His impending sufferings; and this circumstance enables us to appreciate the deeper import of the word τότε. It was immediately after that fearful declaration on the part of Jesus, concerning His impending crucifixion, that she came forward with the request, that her sons should occupy the most prominent positions in His kingdom. The circumstances under which this prayer was urged, go to a certain extent to excuse its boldness, and to deprive it of the unfavourable impression which it would otherwise produce, as if Salome had wished to advance her sons at the expense of Peter. Viewed in this light, there is even something sublime and heroic in what she says. In the midst of such gloomy prospects she seems to raise the standard of highest hope, while she expresses her confident anticipation that in the approaching contest her children would be found by the side of Jesus, and sharing in the greatest dangers. But while admitting all that is noble, there is a sad want of humble surrender to the word of the Lord.

2. *Worshipping Him, and desiring a certain thing of Him.*—While Matthew represents Salome as interceding for her sons, Mark puts the request into the mouth of the sons themselves. The two accounts may be regarded as supplementing each other. Mark lays stress on the fact, that the request of the mother was prompted by her children,—a circumstance which is implied in the indignation of the other Apostles against the two brothers, mentioned in ver. 24. On the other hand, our Gospel alludes more particularly to the form in which the request was actually made, the noble aspirations of the mother leading her to sympathize with the desire of her sons. The manner in which this prayer is urged is exceedingly significant. Salome seems the first to acknowledge the Lord as Messiah the King. Falling down before Him, she worships Him. At the same time she requests a certain thing of Him; *i.e.*, according to a frequent custom in Eastern courts, she entreats His unconditional consent to what she is about to ask (see 1 Kings i. 20). The comment of Meyer, that αἰτοῦσά τι means, *as one that desired or made a request*, is extremely unsatisfactory. But while we cannot agree with Scultetus, Maldonatus, and Fritzsche in regarding τι as implying *aliquid magni*, it certainly conveys that she

was about to urge a petition which she would fain have accorded before actually uttering it. But the reply of the Lord obliged her to express her wish in distinct language.

3. *Grant that;* or, Say that: εἶπε ἵνα.—This view of her address tends to present it in a more favourable light. She seems to imply that in point of fact the matter was already decided, and that it now only required a formal declaration on the part of Jesus to have it finally established. What she requested was, that her sons might occupy the two highest places in the kingdom of the Messiah. In the East, the highest place of honour was at the right hand of the king; and next to it, that on the left (Joseph. Antiq. vi. 11, 9. Thus Jonathan and Abner are seated beside Saul, and the Talmud represents the Messiah and Abraham as placed beside God). According to human views of the matter, it needs no special apology, that even "the gentle and meek John" should have cherished such a desire. If an arrangement like this had been made, John would, personally, not have gained much; for, considering that James was the elder brother, his could only have been the place at the left hand,—a distinction which would not have been withheld, even if the first place had been accorded to Peter. In fact, as matters actually were, John already occupied a higher place than this. Lastly, it is scarcely necessary to say that the views and hopes of John had still to be purified and cleared by the cross, and spiritually elevated at Pentecost.

4. *Ye know not what ye ask.*—Different views are entertained of this reply. De Wette explains it: Your request arises from an incorrect view of the character of My kingdom, which is spiritual. Meyer paraphrases: Ye know not that the highest posts in My kingdom cannot be obtained without sufferings such as I have to endure. Leben Jesu ii. 3, 1150: "They had no idea what fearful honours they would have obtained if their desire had been granted. They would have occupied the place of the two malefactors who were crucified with Jesus. Truly, ye know not what ye ask! The Lord thus replied, in mercy and compassion towards that ignorance, in consequence of which His beloved disciples too frequently seek for themselves what would be dangerous, and even destructive—and, perhaps still more frequently, what is unbecoming. The rebuke of Christ was not merely directed against the ignorance which led them to covet the place of the two malefactors, but also against the presumptuous selfishness which made them forget the other disciples." Still, the answer of the Lord shows that He also had regard

to that noble feeling which prompted them to desire a share in His impending sufferings.

5. *Are ye able to drink of the cup?* כּוֹס.—A metaphorical designation for fate in general, and more especially for sufferings; Gesen. on Isa. li. 17; Knobel on Isa. p. 355. Meyer. But the term is here purposely chosen, with an allusion, on the one hand, to the cup on the royal table, and, on the other, to the cup of sufferings (Matt. xxvi. 39). The same twofold import attaches to the expression *βάπτισμα* in the parallel passage in the Gospel of Mark. It may signify a festive bath, but also the baptism of blood which awaited the Lord. Hence the expression at the same time referred to the views of the Apostles, and to those of the Lord Himself.

6. *We are able; δυνάμεθα.*—The sons of Zebedee now come forward in their own names. As from the first they had intended to express their readiness to undergo the deepest sufferings for the sake of the kingdom of heaven, in which they coveted the first places, they now declare their assent to the view set before them by the Lord, that the royal cup must, in the first place, be a cup of suffering—His kingly bath a baptism of blood. Accordingly, they express their willingness to suffer with Christ. But this statement implied an over-estimate of their own strength, or rather a want of knowledge of their weakness and impotence which afterwards became manifest during the night of Christ's betrayal. Still it cannot be questioned that they were the most courageous among the disciples, as appears from John's going into the high priest's palace without denying His master, and from the fact that James was the first martyr of Christ.

7. *Ye shall drink indeed of My cup.*—Our Lord does not discuss the question, how far they were capable of bearing suffering. The great question connected with the sufferings of the cross was not one of human heroism, or of the capability of endurance, but of inward, divine, and holy preparation. As yet the two disciples were incapable of making this distinction. Hence the Lord declined their sharing His sufferings in the former sense; while at the same time He pointed forward to the period when they should have part in them, in the higher and only true sense (the Future tense is here used by way of antithesis to the present moment). The reply of Christ must therefore be regarded in the light of a correction implying an admission of their calling to suffer with Him; the fact of their being at present unable, in the spiritual sense, to share in His sufferings, being graciously presented in the form of an affir-

mation that the time for this should arrive. The admission to which we refer is all the more fully made, that the Lord has to add, "But to sit on My right hand, and on My left," etc. This fellowship of suffering with Christ appeared more distinctly in the case of James than in that of any other of the Apostles. And although John died a natural death, at a very advanced age (see the article in the different Encyclops.; Works on the Apostolic Age, and the Fathers, Iren. ii. 22, 5; Euseb. iii. 23, etc.), yet in a spiritual sense his was the longest and deepest martyrdom among the Apostles,—not to speak of the fact, that for the sake of Christ he underwent many and severe outward sufferings. Meyer suggests that the apocryphal legend, to the effect that John had emptied a cup of poison without sustaining any harm, may probably have been derived from a misinterpretation of this passage.

8. *But to sit on My right hand.*—Different views have been taken of this difficult passage: 1. Chrysostome, Castellio, Grotius, and others, regard the word ἀλλά as used instead of εἰ μή,—*i.e.*, it does not become Me to bestow it upon others than those to whom it is granted. To this De Wette objects—*a.* that this is incompatible with the real meaning of οὐκ ἔστιν ἐμόν; *b.* that the word ἀλλά implies an antithesis. 2. Augustine interprets: It is not Mine, in My capacity as man. 3. Bengel paraphrases: Before My exaltation by suffering. 4. Fritzsche remarks: The Father has prepared the kingdom (ch. xxv. 34); to which De Wette replies, that Christ was certainly the Author and Founder of the kingdom. 5. De Wette attempts to combine the views of Augustine and Bengel, and holds that Jesus here speaks of Himself as the human individual who was destined to be the Messiah, but had not yet been perfected as such. But in that case Christ would have expressed it: It is not *yet* Mine, but will be so at a future period. 6. Meyer holds that the Messianic administration of Christ was not strictly absolute, but limited by His relationship towards the Father. 7. Leben Jesu (iii. 2, 1151): "The statement refers not merely to the dispensation of an earthly fate, which cometh from the Father, and according to which two malefactors were to be crucified with Christ, but also to the eternal predestination of our eternal position in the kingdom of God." In other words, Christ here distinguishes between the economy of the Father—creation, and its ideal basis, election to different degrees of glory—and the economy of the Son, or redemption, and an official call to labour in the vineyard. To express it still otherwise: the prominent positions in the kingdom of God depend on certain rela-

tionships connected with original creation, and are not bestowed in consequence of office. This explanation is not inconsistent with the fact of a correspondence between chosen spirits and their official position in the kingdom, far less does it imply that the Sons of Thunder did not occupy a high place in the kingdom of Christ. But it conveyed the truth, that this position was not connected with the work of redemption (which was designed to realize and to manifest the mystery of election)—far less that it depended on official position in the kingdom of Christ. The statement of the Lord thus serves as an introduction to what immediately follows. Spiritual aristocracy must prove its claims by humility, greatness by littleness, and the highest exaltation by the deepest self-abasement. The place which each of us is to hold in the eternal kingdom, is the result of our eternal destination, and intimately connected with the state of our minds and hearts.—*Unto them for whom it is prepared; οἷς ἡτοίμασται.* That question has been decided before the foundation of the world.

9. *And when the ten heard it, ἠγανάκτησαν,* they were seized with indignation. Not in the sense of holy indignation, but as partaking of the same spirit of ambition which had prompted the request. It deserves notice that on this occasion Peter does not seem to have prominently come forward. Of course, we do not mean that he formed an exception to the others. They all shared the same jealousy and indignation, as appears from the general tenor of the rebuke of the Lord.

10. *The princes of the Gentiles,* or rather, of the nations.—The expression *τῶν ἐθνῶν* in this passage does not refer exclusively to the *Gentiles.* Luther: Secular princes. *Κατακυριεύουσιν, κατεξουσιάζουσιν.* In this instance the two verbs have the additional meaning of pride and violence, which *κατακυρ.* has in 1 Pet. v. 3; Ps. v. 5, 10; although the word may also simply mean, *to bear rule.* But from the addition of the *ἅπαξ λεγόμενον, κατεξουσ.*, we infer that it bears the meaning above indicated (similarly in Dio. Sicul. 14, 66).—De Wette suggests that *οἱ ἄρχοντες* refers to the kings, their substitutes and officers (in the Gospel of Mark the expression *οἱ δοκοῦντες ἄρχειν* is used with special allusion to the symbolical import and the legal validity of the secular power), and that *οἱ μεγάλοι* applies merely to the officers of state. Bengel explains the employment of the stronger verb in connection with *οἱ μεγάλοι,* because the latter are: ipsis sæpe dominis imperiosiores. As the term *μεγάλοι* primarily refers to persons great or powerful in

themselves, perhaps the expression *princes* may allude to the legitimate rulers, and the term *great* to illegitimate usurpers and conquerors. Hence also the use of the stronger verb in the second clause.

11. *But it is not so among you.*—Lachmann has ἐστίν, after B.D.Z. and other witnesses. Meyer observes that "the *Recepta* is altered to accord with vers. 26 and 27, where, according to the preponderance of evidence, we should read ἔσται, and not ἔστω, with Fritzsche and Lachmann."—The word ἔστιν is very significant. Christ had already prepared them for this order of things, which was so different from that prevailing in the world. The order and succession in His kingdom was not to be settled according to any legal determination. Jesus had introduced a new and spiritual life, in direct opposition to secular monarchies and hierarchies. Hence also the use of the Future tense, instead of the Imperative, in the context.

12. *Whosoever will be great.*—De Wette observes that μέγας = μέγιστος, and πρῶτος in the next clause. Meyer questions the correctness of this view, on the ground of the corresponding antithesis. Evidently, διάκονος corresponds to μέγας, and δοῦλος to πρῶτος. Comp. Matt. xviii. 1. In this instance, then, "the minister" and "the servant," or "slave," are intended as emblems of the greatness which the disciples should covet, even as formerly the little child set in the midst of them. In other words, deep humility appearing in service of love was to be the measure of their greatness.

13. *Even as the Son of man came not to be ministered unto.*—In Matt. xviii. greatness was spoken of in the sense of dignity. Accordingly, Christ placed a little child in the midst of them, and ultimately appealed to His own example: "The Son of man has come to seek that which was lost." But the greatness referred to in this passage refers to *rule or dominion.* Hence the Lord points His disciples to ministers or slaves; while He once more refers to His own work and mission, who "had come, not to be ministered unto, *but to minister.*" The expression, "not to be ministered unto," refers to all merely outward rule, whether in the shape of monarchy or hierarchy; in other words, to exercise authority over others for His own interest, for His own glory, or even by external means. Accordingly, the expression, *to minister*, applies to His submission or obedience. Viewing it in connection with its blessed motive, the passage implies: In His infinite love towards man, the Saviour has come to serve them; and He does so in obedience to the demands

of the law, and to the will of God, in order thus to redeem them. Hence the addition, *and to give His life;* which must be regarded as a further explanation, and indicates the *climax* of the service in which He was engaged. Comp. Phil. ii. 6: obedient—obedient unto death on the cross. The term *ministering* expresses the spirit of the life of Christ. His sufferings and death illustrated and displayed the submission of His whole course; they shed the fullest light on the object of His life. The Holy Servant of God surrendered His life; and that unto death (the ψυχή). He gave His life a ransom of life, λύτρον = כֹּפֶר; Exod. xxx. 12; Num. xxxv. 31; Prov. xiii. 8. This price of redemption He gave *ἀντί*, and not merely *ὑπέρ*, in the wider sense, *i.e.*, *instead of*, in exchange of, or as a substitute; Matt. xvii. 27; Heb. xii. 16. This redemption at the price of His life was made *ἀντὶ πολλῶν*. The expression *many* is not intended to indicate a smaller number as compared with *all*,—the latter expression occurring in Rom. v. 18; 1 Tim. ii. 4. In the opinion of the author, the term is intended by way of antithesis to the *one* whose life was the ransom of the *many*. At the same time, the expression undoubtedly indicates not only the objective bearing, but also the subjective efficacy of this ransom, by which many are in reality redeemed. Comp. Rom. v. 15; Matt. xxvi. 28.—The state from which these many are redeemed may readily be inferred from the figure employed. De Wette supplies—from death or from the misery of sin; Meyer—from eternal *ἀπώλεια*. Both commentators are right; but we would express their meaning more definitely. The death or the *ἀπώλεια* here referred to, is itself spiritual bondage or slavery. Comp. viii. 34–36; Heb. ii. 14.

DOCTRINAL REFLECTIONS.

1. The Evangelists record three distinct instances in which the disciples seem to have contended for rank and position. 1. In Matt. xviii. 1, their dispute referred to the highest *dignity*. Then our Lord placed among them a little child, and taught them that He Himself watched over the little ones, and was the Shepherd of the lost. 2. In the passage under consideration, the reference seems more particularly to supreme rule. The Lord now directs them to the office of minister, and to the position of a slave; He Himself being that Holy Servant of God who had given Himself for the service of man, and redeemed them from the bondage of destruction, at the price of His own life. 3. According to Luke xxii. 24, another similar discussion seems to have taken place during

the celebration of the Eucharist. The Evangelist records, indeed, but few traits connected with this event. Still, even the circumstance that our Lord washed the feet of the disciples (John xiii.), shows that some occurrence of this kind must have taken place. Properly speaking, this service of love should have been performed by the master of the house. In this case he was not present; nor does any of the disciples seem to have been disposed to do it for the others. Contrary to the common custom, they were already seated at the table with unwashen feet, when the Lord Himself girt the linen towel about Him. From the words of Jesus, as recorded in Luke xxii. 27, we infer that this formed the commencement of another dispute. But, if the first discussion referred to pre-eminence of dignity, the second to pre-eminence as regarded office and rule,—the third and last dispute probably referred to personal pre-eminence, or a higher place among those who were officially placed on the same level. But even this pre-eminence of personal (in opposition to official) position should give place to voluntary and mutual subordination, prompted by love.

2. "So long as this world shall, for its training, require secular authority and power, the Lord will, in His providence, raise up princes and great ones to administer rule and government. But the Apostles of the Lord were neither to imitate this rule, which was only intended for a preparatory state of things, nor to substitute their own domination in its stead, nor to attempt supplementing it." Comp. the remarks of James the Younger in Acts xv. 21: Moses has of old time in every city them that preach him; in other words, the servants of Christ in the Church are not called upon to attend to the *legal* administration of the law: this is the business of the servants of Moses in the synagogue. Let us beware of confounding Moses and Christ. The same remark applies to secular government and the ministry of the Church.

3. The statement of Christ, "Whosoever among you will be great, etc.," conveys, that the only *superiority of authority* in His kingdom is that which springs from the *service of love*, and the only *superiority of power* is that which appears in *ministering* to the Church. This, however, does not imply that there is to be no order or office in His Church. But it does convey that anything like difference of rank or tyranny over the Church is incompatible with the will of Christ, and that all ecclesiastical offices are to lead to spiritual services of love. They are intended to subserve and advance the liberty, not the bondage, of the Church. In other

words, their tendency is to be towards freedom. It is otherwise with the rule of this world, whether it appear in the form of monarchy or of hierarchy. Every hierarchy requires, more or less, the aid of despotism, and in fact contains the germ of it; while despotism ever relies on the support of a hierarchy, or else itself attempts to exercise domination over the conscience. Hence also these powers will at last become the instruments of the kingdom of darkness (see the corresponding passages in Dan. and Rev.; also 1 Pet. i. 18, 19). From all such powers of the world Christ has redeemed the souls of His people. Hence it were the grossest self-contradiction to attempt introducing the forms of this bondage into the administration of the kingdom of grace.

4. It admits of no question that the word *ἀντί* in the text refers to redemption by a substitute. Still, viewed in its connection, the passage primarily refers to redemption in the narrower sense, and not to the *atonement* itself. The following three elements may be distinguished in the work of redemption: 1. The *καταλλαγή*, which may be called the *prophetic* element in redemption; or, the announcement of the grace of God, and its sealing by the death of Christ, 2 Cor. v. 18, 19. Klaiber, Stier, and others even in our own day, do not go beyond this. 2. The *ἱλασμός*; 1 John ii. 2, iv. 10: the atonement or propitiation; or, the *high-priestly* act of redemption, wrought out when Christ gave Himself a sacrifice to the judgment of God pronounced upon the ancient world, thereby converting that judgment into salvation. Anselm has largely dwelt upon this idea, although he has failed to treat it with sufficient clearness. 3. The *ἀπολύτρωσις*, Rom. iii. 24; 1 Cor. i. 30; Eph. i. 14: the redemption of man from the bondage of destruction by the *λύτρον* of the blood of Christ; or, the *royal* act of redemption, which Christ accomplished when He surrendered His life to the powers of the world and to the power of darkness, thereby redeeming Himself and His people from the rulers of darkness, 1 Pet. i. 18, 19; Acts x. 38, xxvi. 18. The older Fathers chiefly dwelt on the last-mentioned element, as constituting redemption. During the Middle Ages exclusive stress was laid on the priestly element (to which Athanasius and Gregory of Naz. were the first prominently to call attention); while of late, theologians have chiefly insisted on the prophetical element in redemption. The defect of all these systems consists in their not distinguishing, and at the same time combining, all the three elements in the work of redemption. In Scripture they are generally presented more or less combined

under one aspect (see the author's "Posit. Dogm." pp. 858 and 893). Still, one or other of these elements is generally referred to in a more peculiar manner. Thus, in the passage under consideration, there is special reference to the royal office of Christ in redemption which He had just manifested in the form of a servant. He gave His life as a ransom to redeem mankind from the power of darkness and to make us His own property. Hence the office of publishing this work of redemption was not to be transformed into a rule over His free Church, 1 Cor. vii. 23. ("Least of all by cruel despotism and the shedding of the blood of His members.")

5. If there were any truth in the Romish doctrine of the primacy of Peter, our Lord would have given a very different reply to the sons of Zebedee. He would have said in effect: You know that in Cesarea Philippi I have already accorded the first place unto Peter. But how different was the answer of Jesus!

HOMILETICAL HINTS.

Salome and her sons; or, the difference between the noblest aspirations of mere natural enthusiasm and the spiritual courage of holy humility.—The projects of parents with reference to their children must be tried and purified in the light of the Lord.—Salome and her sons as compared with Mary and her sons, Matt. xii. 46.—Christ proving Himself the heavenly King at His first public recognition in that character: 1. By His grace; 2. by His impartiality; 3. by the exercise of His prerogative (both in granting and in withholding); 4. by His holiness and justice (guarding and preserving the rights of the Father).—How the thoughts of the Lord are infinitely high above the thoughts even of His people.—Christ both correcting and offering up our petitions.—Ye know not what ye ask; or, the ignorance and the dangers connected with many of our dearest earthly wishes, as illustrated by the request of the sons of Zebedee: 1. They sought the place of the two malefactors; 2. they requested, so to speak, something which had only existence in their imagination (worldly honours in the kingdom of Christ); 3. they sought something which, in its higher import, had already been given away—perhaps to themselves, perhaps to others—viz., special degrees of election.—The threefold administration in the economy of God.—How Christ in His administration always shed a glorious light on that of the Father.—The work of redemption completing that of creation.—"When the ten heard it;" or, how reverence and jealousy frequently evoke each other even in the Church

of Christ.—The second dispute about pre-eminence among the disciples.—Its relation to the first and the third disputes.—"Jesus called them unto Himself;" or, the teaching of Christ concerning the character of hierarchy, as addressed to the first council of His disciples.—Secular government in its relation to ecclesiastical order: 1. It is recognised without being approved in every particular; 2. it cannot serve as a model for the Church of Christ, or be adopted in the form of a hierarchy; 3. far less may it exercise rule over the Church itself (Cæsaropapacy).—How the government of the Church of Christ must be a ministry in the strictest sense: 1. He that is not willing to be a minister has no place in it; 2. every genuine minister will be great in proportion as he *serves;* 3. if we are willing to be servants or slaves in this house, *i.e.*, to devote ourselves, body and soul, to its interests, we shall be first.—Only that arrangement has the approbation of the Lord which combines order with liberty in the Church.—The Son of man came not to be ministered unto, etc.; or, the Church is to be formed according to the model which Christ set before us in His life and death.—How Christ's humiliation condemns the ambition of those who call themselves His servants.—No tyranny over the conscience may interpose between Christ, the kingly Redeemer, and His royal bride, the Church.—Christ has redeemed His people with His precious blood *from*, not *to*, the bondage of this world.—Ye are bought with a price; be ye not the servants of men.—As every other association or body, so the Church has its appropriate organization, corresponding to its nature. Thus the plant would die if it were subject to the conditions of the crystal; the animal, if it were subject to those of the plant; man, if he were subject to those of the animal; and the kingdom of heaven, if subject to those of the world. Or rather, the plant has burst through the conditions of the crystal, and passed beyond it, etc.; and the kingdom of heaven through the conditions and forms of this world.—They would fain have established an order in the Church, by which the forms of an unredeemed world would have been forced upon the redeemed: 1. They would have attempted to present spiritual life under shadows and in emblems; 2. knowledge and spiritual power under law and tradition; 3. redemption or liberty under constraint; 4. spiritual blessedness under force and restraint.—How the sufferings of Christ on the cross have given a right form and order to His kingdom: 1. They have converted the lowest depth into the most glorious height (reproach into honour, sorrow into well-being, service into dignity, apparent weak-

ness into power). 2. They have subjected to His sway all the powers of the world (banished secular authority from the Church, and exalted Him to be the King of kings, and Lord of lords, Rev. i. 5).

On the two preceding sections combined.—The difference between the Lord's prospect and that of His disciples: He sees the cross where they see thrones of honour; He sees the resurrection and eternal life, where they see only night and darkness.—The human nobility in the aspiration of the sons of Zebedee: the good in it (they express an unlimited hope in the Lord's cause, and would for ever unite their destiny with His); the evil in it (they over-estimate their enthusiasm, and approach too nearly a violation of the obedience due to the Lord, and the love due to their fellow-disciples).—The glance at the Lord's cross sanctifies the wish of the disciples.—*Cramer:* Christian parents! seek not too lofty things for your children.—*Zeisius:* It is not only vain, but also most foolish, to seek from Christ temporal honour and glory.—It seems as if Christ here (by the cup and the baptism) had referred to the two great sacraments of the New Testament, which bind us to the imitation of Christ.—*Quesnel:* The weakness of man betrays itself even in his prayers, Rom. viii. 26.—First the suffering, then the crown, 1 Pet. iv. 13.—*Osiander:* Every Christian has his portion of tribulation assigned: let him take it as a salutary cup and healthy medicine.—The best men may make great mistakes as to the extent of their ability.—Lord Jesus! make me worthy to drink of Thy cup, and then place me where Thou wilt.—*Canstein:* One offence soon draws others after it (then were the ten displeased).—In the kingdom of Christ there are only ministers, servants and brethren.—O how far is the external Church fallen from this purity!—This declaration throws the whole papistical hierarchy to the ground.

Gerlach.—A warning to all in the Church who are higher than others, that they should remember the foundation of their power; lest it should be mere empty form, ruinous to themselves and the Church.

Heubner.—The sons of Adam gladly bow down when worldly honour is to be attained.—Vain maternal love often leads greatly astray.—*To sit on Thy right hand:* how disposed the heart is to make religion the means of furthering worldly interests.—The higher a man looks, the greater the danger.—To partake of the highest honour with Jesus is to suffer with Him.—He who knows nothing of the cup of Christ's passion will have no part in the cup of joy.—

Here we see how ambition exasperates others against us.—Wouldest thou rule, learn first to serve.

THIRD SECTION.

THE WRETCHED KEPT BACK FROM THE LORD, THE KING OF MERCY.

CHAPTER XX. 29–34.

29 And as they departed from Jericho, a great multitude followed Him. 30 And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto Him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

CRITICAL NOTES.

1. *Chronology.* — According to John xii. 1, Jesus came to Bethany six days before the Passover. As the feast fell upon the 15th of Nisan, or began on the evening of the 14th, this note of time takes us back to the 9th of Nisan. The day of the crucifixion was the 15th; and therefore the 9th was the Sabbath previous. The Jewish customs at the feast throw much light upon all these events. On Friday, the 8th of Nisan, in the year 783 from the foundation of Rome, or in the year 30 of our common reckoning (Wieseler shows that the first day of the Passover fell on a Friday in that year), Jesus went, with His disciples and some friends, from Ephraim to Jericho. Here He remained in the house of Zacchæus. Thus the procession set out too late to reach Jerusalem before sunset, that is, before the Sabbath. He therefore tarried, for the quiet observance of the festive day, in the customary tents near the Mount of Olives. Whether He spent the night in these tents or in Bethany, cannot be decided,—at any rate, John dates from the next day; for on the evening of the next day, probably when the Sabbath was ended, that feast was prepared for Him in the house of Simon the leper, at which Martha served and Mary anointed Him, and to which many friends from Jerusalem had

come to salute Him. On the Sunday morning the festal company set out from Bethany and from the tents, and assumed the form of a triumphant procession. After considering all these points, it will appear only a petty inexactness, and by no means a discrepancy, in the first three Evangelists to conduct the procession without any break from Jericho to Jerusalem, and to insert the anointing afterwards: Matt. xxvi. 6; Mark xiv. 3. They had a definite motive for the transposition of this supplementary narrative of the anointing. It was their purpose to show how the idea of the betrayal ripened in the soul of Judas through the effect produced by the anointing; and also to connect the history of the anointing with the indication of the traitor at the paschal feast. At the same time, they would bring the anointing as near as possible to the Supper, on account of its internal prophetical relation to that holy ordinance.

2. *And as they departed from Jericho.*—Luke records the delay in Jericho, and the Lord's stay in the house of Zacchæus, ch. xix. 1; as also, the parable of the ten servants and the ten pounds, which was connected therewith. Jericho, יְרִיחוֹ, יְרֵחוֹ, יְרִיחֹה; variously written in the Greek also. According to the first form, it signified "the fragrant city;" according to the second, "the city of the moon." The former, however, is the more probable derivation. It lay not far from the Jordan (60 stadia), two hours from Jerusalem, and separated from it by a waste and wretched wilderness. It was in the tribe of Benjamin, on the borders of Ephraim. The district was a blooming oasis in the midst of an extended sandy plain, watered and fruitful, rich in palms, roses, and balsam: hence probably the name (from רִיחַ, fragrant). It is true that the poisonous serpent was not wanting in this paradise also. The city was built by the Canaanites, and taken and destroyed by Joshua (Josh. vi. 26). At a later date it was built again and fortified, and became the seat of a school of the prophets. Herod the Great beautified it, and at this time it was one of the most pleasant places in the land. The balsam trade required that a chief publican should be there; and it was also inhabited by priests and Levites. In the 12th century scarcely a vestige of the place remained; there is now a wretched village, *Richa* or *Ericha*, with somewhere about 200 inhabitants. The palms have all vanished, and the climate is hot and unhealthy.

3. *Two blind men sitting by the way side.*—Here occurs one of the most marked of the apparent discrepancies of the Gospels. According to Matthew, Jesus healed two blind men on departing; ac-

cording to Mark, one blind man on departing; according to Luke, one blind man on entering the city. The older Harmonists assumed that there were two miracles: that one blind man was healed at the entrance, and two at the departure, of Christ; and that Mark gave prominence to Bartimæus as the better known of the two persons. Ebrard thinks that Matthew combined the two accounts of Mark and Luke, and placed them in the departure from the city. (So also Wieseler.) It may lighten the matter, if we consider that Jesus did not enter Jericho by the Jordan gate, but came from Ephraim; and therefore, probably, made His exit by the same gate through which He entered. The blind man cried out upon Jesus, was threatened and restrained; he cried louder, and Jesus then regarded and healed him. But the Lord might have kept the blind man waiting till His return, to test him; and thus the Evangelists record the same event,—the one, however, connecting it with the entrance, the other with the exit. Further, it is not difficult to suppose that in the interval another blind man joined company with the first, Bartimæus; and that both encouraged each other in the louder cry.

4. *That they should hold their peace.*—This is a feature of the narrative that could not have been invented. It marks the feeling of the great festal procession, which was disposed to regard the cry of these wretched blind men, at such an hour, as an impertinent interruption. It was as if a multitude of courtiers should strive to keep the interruption of misery from throwing a discordant element into a royal feast. Hence the tone is characteristically changed, when Jesus stood still, and commanded the blind to be brought to Him: it is now—Be of good courage, rise; He calleth thee: Mark x. 49.

5. *And Jesus stood still.*—At the cry, O Lord, Thou *Son of David;* which was, according to Luke, on His *festal departure* from Jericho at the head of the people. This also shows evidently that that great crisis of the Lord's life was come to which we have already made allusion. He suffers Himself now to be publicly appealed to as the Messiah, in the presence of all the people, which He had never done before: compare ch. ix. 27. The time for His acceptance of, and sympathy with, the Messianic hope of His people had now arrived.

DOCTRINAL REFLECTIONS.

1. Joshua proceeded from Jericho to the conquest of the promised land—without, however, entirely effecting it. From Jericho, the city of palms, the Messianic procession set out; and it ended

with His being delivered over to the Gentiles. But in a higher sense, the conquest of the promised inheritance with the sword of the Spirit was now decided.

2. The history of the blind man at Jericho, symbolical of the endeavours of the great in God's kingdom to interpose between Christ's throne and the wretched.

HOMILETICAL HINTS.

The procession of the Lord from Jericho to Jerusalem the great turning-point in His life. 1. What it signified—the Lord's acceptance of His people's Messianic hopes; He suffered Himself to be publicly heralded as the Messiah. 2. How the Lord's friends regarded it—as a coronation procession, which no cry of misery should disturb. 3. How Christ Himself treated it—as a journey of redemption for believers.—The difference between a *legal procession*, and the journey of Christ led by the Spirit: the one would fanatically prevent disturbance by anything in the way; the other makes every seeming interruption augment its festal character, Acts ii. 13. —The difference between a worship which repels the wretched, and that which attracts them.—The coronation journey of Christ is glorified by every seeming interruption.—The Holy King and His unholy courtiers.—Christ, even through the multitude of noises, detects the individual cry of the petitioner.—What will ye that I should do unto you? Christ's kingly word to the mendicant blind. —He whose eyes are opened by Christ, lifts them first upon His regal procession.—They who receive their sight from Christ follow Him in the way.—The fellowship of misery: two blind men, ten lepers; and so throughout the evangelical narrative.—The Church is a fellowship both of the needy and the saved.—The true procession of Christ a swelling stream of the grateful saved.—The wilderness of Jericho changed into a figure of Christ's work in the world: 1. Once a corner of robbers and murderers, now enlivened by the cry of salvation; 2. once the scene of Christ's temptation, now the scene of His glorification.—How and wherefore the Lord permitted the joyful acclamation of His people before His sufferings. —The self-renunciation in which the Lord, with the presentiment of His cross upon Him, surrenders Himself to the joy of His disciples: they did not understand the *whole* issue, which He clearly foresaw; they erred concerning the nearest issue; but in a higher sense they were right, inasmuch as the final issue could be no other than His glorious reign.

Starcke.—They who are one in misery should unite their prayer. —The loss of physical sight is to man a great distress; but he is not so much troubled about his soul's blindness.—*Zeisius:* We must not be hindered in our prayers by the devil or the world, by flesh and blood.—*Cramer:* Turn not away your eyes and ears from the cry of the wretched.—Christ is much more willing to help than we to ask Him.—The following of Christ is the best gratitude.

Rieger.—He who easily yields his point to threats, is for the most part without the strong urgency of a true heart.—Happy he whom nothing restrains in his faith and believing cry.

FOURTH SECTION.

THE PEOPLE'S HOSANNA.

CHAPTER XXI. 1–11.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set Him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest. 10 And when He was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

CRITICAL NOTES.

1. *Unto Jerusalem.*—Jerusalem is mentioned as the goal, to assign the motive for the mission of the two disciples. *Jerusalem*, יְרוּשָׁלַיִם, Ἱερουσαλήμ, Ἱεροσόλυμα:—according to Ewald, *possession of peace;* according to Gesenius, the *people* or *house* of peace. Therefore, the *city of peace:* poetically שָׁלֵם, Ps. lxxvi. 3; אֲרִיאֵל, Isa. xxix. 1, 8; and, earlier, יְבוּס, Judg. xix. 10, now called by the Mohammedans,

El-Khuds. In every respect this city was the mysterious glory of history:—in its situation, in its history, in its religious position, and especially in its symbolical character. The city lay high; and the hills around came first into view, over which it spread gradually into the higher and under city: the hill of Zion being the centre,—Zion, Moriah, Bezetha, Akra. Then the valleys, which made it a natural fortress: towards the west, the vale of Gihon; towards the south-west and south, Ge-hinnom; towards the east, the valley of Kidron, bounded by the low hill of Gihon, the Mount of Evil Counsel, and the Mount of Olives with its three peaks. The city belonged to the inheritance of Benjamin, but was for the most part inhabited by the tribe of Judah. As it respects the history of Jerusalem, we may distinguish the period before, and the period after, the exile. The former is subdivided into the time of the Canaanite origin of the place (Josephus calls its builder *Melchizedec*); the time of its gradual elevation and glory; the time of its humiliation down to the destruction of the first temple. The time after the exile may be divided into the Jewish, the Christian, and the Mohammedan periods. Wonderful have been the conquests and spoliations which Jerusalem has undergone, without being demolished.

2. *To Bethphage.*—It lay, according to ver. 2, straight before them, and was soon reached. בֵּית פַּגֵּא, *house of figs.* The name indicates a favourable situation on the eastern side of the Mount of Olives. "Descending about 100 steps from the top of the Mount of Olives, the place is seen where Bethphage stood, though no ruin remains at this day to mark the spot: 15 stadia farther down, or a short half hour from Jerusalem (John xi. 18), we reach Bethany. The village (el Aziriyeh) is small and poor, occupied by Arabs and Christians; the way to Jerusalem runs through it. The supposed houses of Martha, Mary Magdalene, Lazarus, Simon the leper, are shown to this day; but especially the sepulchre of Lazarus, hewn out of stone." Von Raumer. Winer suggests that Bethphage lay somewhat east of Bethany; and hence that it is named before Bethany in Mark xi. 1, Luke xix. 29. But in Mark xi. 1 the description runs backward from the starting-point: Jerusalem, Bethphage, Bethany; according to which, Bethphage lay between Jerusalem and Bethany. Robinson follows Winer in drawing the same wrong conclusion from the text. Pococke thought that he found the ruin of Bethphage two English miles from the city; but Robinson assures us that there are no traces of it visible. "The road, which passed from the valley of Bethany over the hill of Bethphage to the middle hill of the Mount

of Olives, then passing downwards to the valley of Kidron, was then lost in rich palm plantations, and fruit and olive gardens. At the time of the Passover, the many trains of pilgrims, and the tents on the sides of the Mount of Olives (in which many pilgrims lodged), made the road look like a festal and excited encampment."

3. *Sent two disciples.*—They are not further indicated. The sending was occasioned by the Messianic significance of the journey. The festive procession, which had come from Jericho to the neighbourhood of the Mount of Olives, and halted there on account of the Sabbath, was increased on Monday morning by the adherents of Jesus who came out from Jerusalem to meet Him. On the evening before, many Jews had gone to Bethany, to see Jesus, and Lazarus, whom He had raised from the dead (John xii. 9). Others were now added to these. They received Him with palm branches, and went on singing the Messianic greeting of Ps. cxviii. 26: Hosanna, blessed is He that cometh in the name of the Lord—the King of Israel. He would enter into the holy city with the emblems of the King of peace, according to Zech. ix. 9: hence the mission of the disciples.

4. *Into the village.*—Bethphage.

5. *An ass, and a colt with her.*—"The seeming variation of the two animals from Mark xi. 2, Luke xix. 30, John xii. 14, is not to be derived from a misunderstanding of the prophetic passage, in which וְעַל עַיִר is the epexegetic parallel of עַל־חֲמוֹר. Matthew also says that Jesus rode upon the *colt*; but the mother animal was there, which circumstance the other Evangelists pass over." Meyer. The words of the prophet Zechariah run: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Here there is a *parallelismus membrorum:* the ass in the former clause is more fully described in the second as the foal of the ass. Strauss thinks that the Evangelist misunderstood this parallelism, and accordingly made two animals out of one. But, doubtless, the Evangelist thought of another explanation of the parallel: that, namely, between the mother ass and her foal, as it was realized in the actual event. The Evangelists, all of them, lay stress on the fact, that Jesus entered the city on a foal not yet ridden. This characteristic of the animal was symbolical, as the whole palm procession was symbolical. A new time; a new Prince; a new animal to ride upon. But if this foal had never borne a rider, it was necessary

that the mother should be led by its side, in order to quiet it for such a service.—According to Justin Martyr (Dial. c. Tryph. 53), the foal was a figure of untamed heathenism; while the ass, accustomed to burdens, was a figure of Judaism under the yoke of the law. But the contrast of the old theocracy and the young ἐκκλησία seems more obvious. In the symbolism of the prophets the ass signifies the peaceable animal of the Prince of peace, in opposition to the proud war-horse of the conqueror.

6. *Loose them.*—"Strauss has no ground for making this prediction a myth, with allusion to Gen. xlix. 11." Meyer. The disciples were to loose the asses, which stood bound by the way, before the eyes of the standers-by; thus, believing in the word of Jesus, they were to perform an act which seemed violent, but was not so, inasmuch as the Lord knew beforehand the consent of these men, and communicated that assurance to the disciples.—But why did the Lord adopt such a method of entering Jerusalem? In this style of approach we see the character of His progress throughout the world. He is a King, at whose disposal all things stand when He wants them, but who has not anywhere, either for Himself or for His servants, great provision laid up beforehand. Thus He goes on His way through the world, as having nothing, and yet possessing all things. Doubtless, the fact of this provision may be traced to His friends at Bethany, as the provision of the guest-chamber at Jerusalem for the Passover was traceable to friends in the city; but in both cases the exact specification does not point to any external concert, but to the superhuman knowledge of Christ.

7. *That it might be fulfilled.*—The words combine two passages: Isa. lxii. 11 ("Tell ye the daughter of Zion." Here the city of the present seems to be addressed as the daughter of the ideal, historical, Jerusalem), and Zech. ix. 9. This latter passage refers back indeed to the blessing of Judah, Gen. xlix. 11. Judah is there exhibited as combining the conqueror and the prince of peace (Shiloh): first, he is a conquering prince, and then the prince of peace; and in the latter capacity he makes use of the ass. Both these characteristics of Judah are typically separated in the contrast between David and Solomon; and in the Messiah they are united and fulfilled. Zechariah introduces the Messiah first as a warrior, ch. ix., and then makes Him enter Jerusalem as a Prince of peace. But the expression, "that it might be fulfilled," does not here, any more than in ch. ii. 23, John xix. 28, and elsewhere, signify a merely conventional and fortuitous realization of the prophecy. The occasion and need

of the moment was the obvious motive. But to the Spirit of God these historical occasions were arranged coincidences with the prophetical word. Christ was in need of the foal of the ass, inasmuch as He could not make His entrance on foot in the midst of a festal procession. He must not be lost in the crowd; it was necessary that He should take a prominent position, and appear pre-eminent. But if He became conspicuous, it must be in the most humble and peaceable fashion: hence the choice of the ass. The dignity of the procession required the ass's colt, and this made the history all the more symbolical. But it could not be concealed from the spirit of Christ that here again the plain historical necessity coincided with the symbolically significant fulfilment of a prophetical word. The disciples did not perceive this significance till afterwards.

8. *And a colt the foal.*—The καί is epexegetical, for closer description;—And that the foal of an ass.

9. *He sat upon them.*—This is referred to the clothes by Theoph., Euth. Zygab., Beza, and others. As referred to the animals, it is variously explained. Strauss says that the Evangelist makes Jesus slavishly and unreasonably carry out the prophetic description, by riding at once upon both animals. Fritzsche and others suppose that He rode on both alternately. But most expositors (Winer, Olshausen, Ebrard, Lange, etc.) explain it as merely an inexact expression, as we might say, "He sprang from the horses." We do not, however, lay stress upon this comprehensive expression, but upon the idea that He rode the pair by riding the foal (Olshausen mistakes in supposing that He rode the ass). If we ascribe to the Evangelist a symbolical consciousness, this circumstance assumes a living significance. The old theocracy runs idly and instinctively by the side of the young Church, which has become the true bearer of the divinity of Christ. With all the enmity that existed, she could not separate from it. The rider of a team does really ride both the united animals, though in a mechanical sense only one; and this view is not opposed, as Meyer thinks, by the fact that in ver. 5, where riding in a narrower sense is spoken of, such latitude of expression cannot be assumed. Glassius' explanation of *enallage numeri* must then fall to the ground.

10. *Spread their garments.*—Oriental mark of honour at the reception of kings, on their entrance into cities: 2 Kings ix. 13; Robinson ii. 383. The disciples had made their upper garments into coverings for the animals; the people follow the example, and spread theirs as a carpet on the way.

11. *Hosanna to the Son of David.*—הוֹשִׁיעָה נָּא (יְהוָה), *Help, Lord; give Thy salvation!* Ps. cxviii. 25. The expression seems gradually to have become a Messianic benediction of good wish (Hail, *io triumphe*, ἰὴ παιάν). Hence its meaning varied according to circumstances; but here its highest significance was disclosed. "The dative is not governed by the verb in ὡσαννά, but is a dative of relation, and Hosanna is a festal cry of good will." Meyer.—*Hosanna in the highest.* Literally, in the highest regions (ὑψίστοις), that is, in heaven. De Wette: May Hosanna be confirmed by God in heaven. Beza: May it be given by God in heaven. Fritzsche: May it be cried by angels in heaven. Meyer: May it come down from heaven upon the Messiah.—Salvation in the heavens, viewed generally, means as well the heavenly salvation which God gives and ensures, as the salvation uttered and announced from the heavens. Or, we might more precisely explain it—May our Hosanna be in the heavens! that is, as a prayer, and as a prayer granted (comp. Luke ii. 14).—These Messianic acclamations seem, according to ver. 9, to have taken the form of an antiphonal song between the multitudes which went before the Lord (the disciples from Jerusalem and the Mount of Olives), and those which followed Him (the Galilean pilgrim-train).

12. *Blessed is He that cometh in the name of the Lord.*—The pilgrims' greeting on their entrance into Jerusalem at the time of the feasts (greeting and response, Ps. cxviii. 26).

13. *And when He came to Jerusalem.*—The journey over the Mount of Olives, and the Lord's emotions at sight of the city, passed over. See Luke.

14. *The whole city was moved,* ἐσείσθη.—The verb denotes a violent excitement—the being mightily moved, in the external and figurative sense. But what follows shows that the excitement must not be regarded as merely sympathetic. The question uttered shows this of itself. Jerusalem knew the person of Jesus sufficiently to have spared the question, had it wished.

15. *The prophet of Nazareth of Galilee.*—Meyer: "The *well-known* prophet. The *accompanying* crowds had most distinctly termed Him the Messiah; but the less enthusiastic multitude in the city required first of all to know His name, condition, and so forth. Hence the full answer, in which the ὁ ἀπὸ Ναζαρ. τ. Γαλιλ. is certainly not without Galilean self-consciousness, etc." This may be so. Yet it must not be overlooked, that the question of surprise with which the proud city met the Galilean pilgrim-train seems to

have lowered in some degree the spirit of their testimony. It is not "the Messiah," but, somewhat ambiguously, "the prophet," that they reply.

DOCTRINAL REFLECTIONS.

1. See the preceding explanations.

2. On the jubilant acclamation which the disciples, on the Mount of Olives, and in prospect of the city, poured out in honour of Jesus, compare Luke xix. 37; John xii. 17. Doubtless we have here—where they celebrated the miracles of Christ, and especially His raising of the dead Lazarus—the first preludes of the speaking with new tongues on the day of Pentecost. The common object of both, in the first as well as in the last, is τὰ μεγαλεῖα τοῦ Θεοῦ.

3. According to the Wolfenbüttel Fragmentist, the entrance of the Lord was the last attempt at a Messianic political foundation of a kingdom. But this is quite contrary to the whole of our Lord's previous conduct, as He always avoided, not only all political suggestions and temptations, but even the very idea of a political Messiah itself. The readiness with which He could yield to the true Messiah-idea, implanted in the minds of His disciples, proves that among them also the proper hope of a political Messiah had been already overcome. That the Lord never made a single attempt to set in motion a political project, does not say enough: we find that His disciples never did so. But that the Lord should suffer Himself to be introduced festally as their Messiah by His people, was only consistent with the truth of His Messiahship and the theocratically-justified expectations of His people. The entry was the purified historical fulfilment of the Messianic expectations of Israel, in conformity with the promise; but, in the form it assumed, it was a testing accommodation to the Messianic expectation of the age. In the wilderness, the popular spirit had tested Him; now His appearance tested the popular spirit. This test was a judgment upon the unbelief of the people; but it was also an important purifier of the rising faith of those who truly believed in Him. To Himself, finally, the kingly procession was a prelude of His sufferings; but it was also a symbol to Him of His glorification, of His kingly procession through the world, and of His future great epiphany. Hence the history of Palm Sunday is read as an Advent lesson. Palm Sunday stands at the beginning of Passion-week, as an anticipation of Easter; just as, conversely, the day of Crucifixion is gently reflected

in the Ascension day,—this also being the Lord's departure, and the consecration of His church as a church of the cross.

HOMILETICAL HINTS.

Jesus comes as the Christ publicly to His city; or, the day of decision. It was prepared for with sacred foresight; longed for with the most fervent desire; adorned with the richest miracles of salvation; like a festal revelation of heaven; and yet it was a day of severest test and judgment for Israel; but, finally, a day of the approach of redemption for the people of God.—Jesus and Jerusalem; or, the King of peace and the city of peace: designed ever for each other; bringing each to other the doom of death; for each other the means of glorification.—The Mount of Olives: 1. He came over the Mount of Olives,—the Christ of the Spirit; 2. He went to heaven from the Mount of Olives,—the Mediator of the Spirit.—The festal entrance of Christ into the holy city, in its significance for all times: 1. The present—as the glory of the life of Jesus; 2. the past—as the glory of the ancient covenant; 3. the future—as the type of the coming of Christ in glory.—The concealed friends of Christ in the history of His kingdom.—The obedience of the two disciples, a severe test of faith.—The palm-entry of Christ a heavenly type of the coming kingdom of heaven itself.—The festal procession of the Prince of heaven. Scriptural representations: the blessing of Jacob, Solomon's rule, the word of Zechariah. Under what signs He appears: the animal, the palm, the people of peace (the last excited, without any trace of insurrection). What peace He brings: peace of the heart with God, peace of fellowship with brethren, peace of reconciliation with the existing order of things. In all *His* peace.—The lesson taught by the great palm-entry without any trace of insurrection: Regard not (hierarchically) Christ as separated from His people (freedom of faith); regard not (despotically) the people as separated from their Christ (freedom of conscience).—How we should receive the Lord at His entrance: With devotion of heart, in trust and obedience; with the reverence of grateful astonishment; with festive offerings of our substance.—Lift up your heads, O ye gates! Ps. xxiv.—The Hosanna of the festal multitudes; or, Israel in the beauty of spring: the blossom full of promise; the fruit that remained.—The Hosanna, as echo of the angels' song, Luke ii., in the hearts of men.—The Hosanna in its twofold issue: Crucify Him, and the tongues at Pentecost.—Jerusalem once more excited by the announcement of the Messiah (compare Matt. ii.).—All the world

must ask who He is.—Loud praise and soft confession.—The day of salvation: To-day, to-day, if ye will hear His voice, Heb. iii. 7.—Palm Sunday, a preparatory festival of Good Friday, of Easter, of the Ascension, and of Pentecost.

Starcke.—With what alacrity does the Lord make arrangements for His end!—A King whose best throne is in the heart.—As all things spoken concerning Christ in the Scripture were fulfilled, so also must be fulfilled all things spoken in the Scripture concerning His church.—Christ's kingdom is not of this world, but spiritual.—The works of God are not with observation.

Gerlach.—After Jesus had so often avoided the snares of His enemies, He now goes directly to meet the death long predicted for Him; while His friends expected the manifestation of His kingly dignity, and His enemies expected His total destruction.—The hopes of friends and foes were alike fulfilled, yet not in the way they respectively thought: He suffered death, that He might gloriously conquer in it; He received His kingdom on the cross.

Heubner.—Jesus orders all things with supreme wisdom and prudence for His final work.—The last journey of Jesus to Jerusalem.—Jesus would always be finding access in our hearts.—The kingdom of God a kingdom of gentleness and love.—The contrast between this entrance and the Passion history.—The glorification of Jesus at His last entrance into Jerusalem: 1. By what He Himself did; and 2. by what took place on Him through the instrumentality of others.—What excitement in all the world and in all times concerning Jesus!

Hess.—Pious enthusiasm, in its value and in its insufficiency.—*Schultz:* When can the Christian say of himself that salvation is come nigh to him?—*Reinhard:* Jesus' deportment before and during the swift process of His last sorrows.—*Harms:* In all our sad journeys, Jesus is our guide.—*Bachmann:* Introduction to the proper celebration of the sorrowful week.—*Ahlfeld:* A glance into the nature of the kingdom of Christ.—*Dittmar:* Behold, thy King cometh unto thee.—*Rautenberg:* Dare we utter our Hosannas to the Son of David, who is going to Calvary?

FIFTH SECTION.

THE CLEANSING OF THE TEMPLE, AND CHRIST'S ABODE IN IT AS ITS KING.

CHAPTER XXI. 12–22.

A. *The House of Prayer and Mercy, in contrast with the Den of Thieves.* (CHAP. XXI. 12–14.)

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to Him in the temple; and He healed them.

CRITICAL NOTES.

1. *And He went into the temple of God, and cast out.*—Mark's account is here the more exact. On the evening of Palm Sunday Jesus went into the temple, and looked round,—without, however, doing anything then. He thereupon returned with the disciples to Bethany, which may be regarded as the Lord's resting-place during the festival. Returning next day to the temple, the fig-tree was cursed. Then followed the cleansing of the temple.

2. *The temple.*—בֵּית אֱלֹהִים, הַהֵיכַל יְהוָה, הֵיכַל קֹדֶשׁ, הֵיכַל יְהוָה. Here comes into view the history of the temple—its construction, and form, and meaning. The Jewish temple was the mysterious centre of Israel: hence its history is the history of the people. We may distinguish, 1. The period of the patriarchal altar; 2. that of the tabernacle (travelling, moveable, and resting on Zion); 3. the temple of Solomon; 4. the temple of Zerubbabel; 5. the temple of Herod. At the destruction of Jerusalem the temple disappeared, its meaning being absorbed in the Church of Christ; that is, the type gave place, or was lost in the antitype. The temple-vision of Ezekiel has only an ideal, symbolical meaning. The attempt of Julian to rebuild the temple only served to demonstrate the continuance of its doom; and the temple of the Egyptian Jews at Leontopolis was only a transitory imitation. As the temple, in the narrower sense, had three historical periods, so the sanctuary of the temple had three

divisions—the Forecourt, the Sanctuary, and the Holiest. See Winer, art. Tempel. As to the signification of the temple, compare the various treatises of Bähr, Kurtz, Sartorius, Hengstenberg, and others, upon the Mosaic Cultus, but especially Friedrich (Symbolik der Mosaischen Stiftshütte) and Bähr (der Salomonische Tempel). The following are some of the views taken: 1. The temple was a figure of the universe (Philo, Josephus); 2. a symbol of the dwelling-place of God after the analogy of human dwellings (Hoffmann); 3. a figure of the human form and nature (Philo, Luther); 4. of heaven (Bähr); 5. the symbol of the kingdom of God under the Old Covenant (Tholuck, Hengstenberg). So far as the temple of God was a symbol, it was a figure of the theocracy—of the kingdom of heaven which comes down to earth; but so far as it was a type—that is, a figure of something to come—it was a figure of the body of Christ (according to John ii.), and of His Church as the real house of God. And thus, as the Holiest of all was the most essential thing in the type, it will find its final and consummate realization in the kingdom of glory (comp. Heb. ix. 24; Rev. xxi. 22).

3. *And cast out.*—The locality of this scene was the court of the Gentiles. The history of this court is obscure, but it is a very important element in the history of the temple; it is connected with the development of the hierarchy on the one hand, and with the advancement of proselytism on the other. The changes which this court underwent, reflected precisely the course of these relations. The tabernacle had only one forecourt, the court of the altar of burnt-offering (Exod. xxvii. 1-8). The only hint of a distinction between the place of the people and the place of the priests, is the circumstance that the laver of brass for the priests' washing (Exod. xxxviii. 8) stood nearer the sanctuary than the altar of burnt-offering. In the temple of Solomon the court of the priests (the inner court) was distinguished from the great court (2 Chron. iv. 9). Probably, also, it was a few steps higher; and the altar of burnt-offering belonged to the court of the priests. In the temple of Zerubbabel, Alexander Jannæus (B.C. 106) separated the court of the priests by a wooden trellis from the external court of the temple (Joseph. Ant. xiii. 3, 5). This wooden trellis became in the temple of Herod a stone one, of the height of an ell (Joseph. Bell. Jud. vi. 6, 5); and in this temple also the court of the Gentiles assumed a definite character. The temple itself was surrounded by terraces, which formed the several courts in gradation. "The outermost space (in the Talmud,

mountain of the house, 1 Mac. xiii. 53; mountain of the sanctuary) went round the whole temple, and had several gates. It was laid with coloured stones, and begirt with beautiful halls. A few steps higher a stone lattice, three ells high, ran all the way round, with here and there Greek and Latin inscriptions, that forbade all who were not Jews to proceed any farther towards the sanctuary (on pain of death, Joseph. Bell. Jud. vi. 2, 4). Hence the space of the temple mountain as far as this limit has been called by *Christian archæologists* the court of the Gentiles." (See Winer, Tempel.) Through this court was reached the court proper, which in its *breadth* was divided into the courts of the men and the women (the former lower than the latter), but in its *depth* was divided into the court of the people and that of the priests. The court of the Gentiles became all the more important as the distinction between proselytes of the gate and of righteousness was done away, and it became customary for even devout men, not Jews, to bring gifts to the temple.

4. *Those that bought.*—"In the court of the Gentiles was the so-called temple-market, *tabernæ*, where sacrificial animals, incense, oil, wine, and other things necessary for the service and sacrifice, were to be obtained." Lightfoot.—*The tables of the money-changers.* They changed, at a certain premium, the common money, which was accounted profane, for the double drachmas which served for the temple-tribute. Thus the agents who had to collect the temple-tribute from the various districts resorted generally to these money-changers. According to Lundius, these collectors themselves took charge of the exchange in the temple. It is highly probable that many of those who came up from the country paid at this time the tribute which fell due in the month of Adar. "And possibly other business connected with money-changing by degrees had crept in." Meyer.—*The cleansing of the temple.* According to Pearce, Wetstein, and others, this act was identical with the cleansing mentioned in John ii. 13, which belonged to the first visit of Jesus to the Passover after His entrance on His ministry; according to Chrysostom and many moderns, the account of the Synoptists is a repetition of that earlier one. But it is obvious that they omitted the earlier action of the same kind, because they record, generally, only the last of Christ's visits to the feast. If we regard John's point of view, the former cleansing was a decisive crisis, and was recorded by him as such: moreover, there is no difficulty in assuming, as the distinct narratives require, that the act was performed twice. And although

it might be possible that the two records mutually influenced each other, it is plain that the later has its own advance in meaning. According to Mark, Jesus did not suffer that any man should carry vessels through the temple (ch. xi. 16); and, while in John we read, "Make not My Father's house a house of merchandise," in the last accounts we read of the house of prayer for all nations being turned into a den of thieves. As to the Lord's warrant for attacking the existing irregularities, which had become regular by practice, various explanations have been given. Selden (de Jure nat. et gent. iv. 6) and others found upon the act of Phinehas the supposition of an Israelite zealot-right; that is, the right of at once and violently assaulting and abolishing any crying offence in the theocracy. We may gather from the history of the people and the writings of the Rabbins that the reforming vocation in the Jewish constitution, if it really existed, stood higher than external law. Of course, it is not necessary to assume that this right was invested with legal sanctions as such. The real question is, whether there was ever an acknowledgment of a right, under divine impulse or as a prophet, to interfere with existing abuses. And of that there can be no doubt; indeed, the sad prelude of this zealotism was the violence of the brothers Simeon and Levi (Gen. xxxiv. 25), and the last perversion of it was the conduct of the Zealots during the siege of the city. Between these extremes, however, there are many illustrious instances of zealotism; and, in its pure fundamental idea, it continues permanently in the polity of the Christian state. That, at His first cleansing of the temple, Jesus acted from the impulse of prophetic zeal, and according to zealot-right, is plain from the consideration that He had not yet publicly announced Himself under the name of the Messiah; and the Evangelist significantly refers to the saying, "The zeal of Thine house hath eaten me up" (John ii. 17). We may, therefore, thus distinguish: On the first occasion Christ attacked the abuses of the temple in the authority of prophetic zealotism; on the second occasion, in the authority of the Messiah. But we must not overlook the fact, that the former authority forms the true Old Testament basis for the latter; and that the Messiah, as a Reformer, was the consummation and glorification of the prophetic zealotism. Much has been said about the assent of the people. Origen and Jerome regarded this as a specific miracle. Doubtless, the fact is explained by the miraculous influence of the prophetic majesty of Christ on the one hand, and of the evil conscience of the Jews on the other.

5. *And said unto them.*—Isa. lvi. 7, "For My house shall be

called the house of prayer for all nations." Jer. vii. 11, "Is then this house, which is called by My name, become a den of murderers in your eyes?" The two passages are quoted freely, and joined together according to their Old Testament meaning.—In what sense a den of robbers? 1. Theophylact: τὸ γὰρ φιλοκερδὲς λῃστρικὸν πάθος ἐστίν. 2. Fritzsche: Ye gather together here money and animals, as robbers collect their booty in their den. 3. Rauschenbusch: By these abominations the Gentiles, for whose prayer this house was designed, are kept back from God's service. Assuredly, the fact that the place of prayer for the Gentiles was made a market for beasts, was a robbery inflicted on the rights of the Gentiles. *Humanity* was outraged by the bigotry of the Jewish *odium generis humani*.

6. *And the blind and lame came to Him.*—And then He turned the desecrated temple again from a den of thieves into a house of mercy.

DOCTRINAL REFLECTIONS.

1. The prophet Malachi predicted the coming of the Messiah with these words: The Lord, whom ye seek, will suddenly come to His temple, even the messenger of the covenant whom ye desire, saith the Lord of hosts (Mal. iii. 1). These words had their manifold fulfilment in the whole course of Christ's first advent; and will again be fulfilled at His second glorious coming. Once, however, they were fulfilled in their most literal sense: then, namely, when Jesus, amidst the greetings of His people, made His festal entry into the temple. But in the cleansing of the temple Christ exhibited Himself as the eternal Purifier and Reformer of the theocracy, of the human heart, and of the whole Church.

2. One only day did Jesus dwell and rule personally in the temple—the Monday of the Passion-week. This theocratical residence of one day had, however, an eternal significance. It re-established for ever the spiritual destination of the temple, and spiritually confounded and silenced in the temple itself all the false ministers and watchers of the temple. Thus was the word of Haggai fulfilled, not only in its spirit, but also in its letter: The last glory of this house shall be greater than the first (ch. ii. 9). But, if we include the entrance on the Sunday evening (the looking round, the visitation), and the solemn departure from the temple on Tuesday (its abandonment to judgment), then the one day must be extended to three.

HOMILETICAL HINTS.

Jesus and the temple in Jerusalem. 1. How related in the Spirit of God: The temple the type of His body and of His Church; Christ the realization and the glory of the temple. 2. Separated through the guilt of the world: Christ crucified through false temple-service; the temple desolated through the death of Christ, and abandoned to the fire. 3. Still inseparable in the spiritual sense: all pious worship is in a Zion which the Lord will glorify. Christ visits His temple in all the world.—The predictions of the prophets have all been fulfilled on the temple (Haggai, Malachi).—The sanctification of the temple perfected by Christ: 1. Its purifying (negative sanctification); 2. its consecration (positive—by healing of the blind and lame).—The Lord cleanses His temple: first the Church; and then the hearts of His people.—The twofold change passed upon the temple: Its change from a house of prayer for all nations into a den of thieves—under the semblance of higher holiness; the change of the desecrated den of thieves into a house of prayer and of mercy.—That kind of worship which outrages charity to man, may transform the house of prayer into a den of thieves.—Christian consecration of the church: It distinguishes the church from the market-place; it unites prayer and mercy.—The great day of Christ's abode in the temple: Its being a strange occurrence was a sign how soon the temple might be a spiritual desert; but it was also a proof that the Lord will manifest Himself to His people in His temple.—The three temples on Mount Zion, and the three consecrations (1 Kings viii.; Ezra vi.; and this section).—The zeal of the sacred Son for the honour of His Father's house.—The temple itself became at last the witness of the miracles of Jesus.

Starcke.—Foul blasphemers require severe dealing: the fear of man, flattery, and gentleness, will not drive them out.—*Crámer:* As everything has its time, so everything has also its place.—All reform must proceed according to the rules of Holy Writ: thus Christ is the Founder of all scriptural reformation.—*Canstein:* Churches are exclusively for divine worship.—He who would spiritually walk and see, must come to Christ in the temple.

Lisko.—The cleansing of the temple had a symbolical reference to the cleansing of the Church of God.

Heubner.—The Lord's sacred anger at the desecration of God's house.—This cleansing reminds us of the holiness which the temple

had in Christ's eyes, of the desert of all who desecrate God's house and day, and of our duty to do all we can to maintain their sanctity. —Lavater says, that His being *able* to do this was the proof that He *ought* to do it.

B. *The Children in the Temple: the High Priests and Scribes.* (VERS. 15–17.)

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise? 17 And He left them, and went out of the city into Bethany; and He lodged there.

CRITICAL NOTES.

1. *The wonderful things.*—More comprehensive than miracles, *τὰ θαυμάσια.* The expression occurs in the New Testament only here: in the Sept. and the Classics it is common. The moral miracle, in a wider sense, which exhibited the Lord as King in His temple, is combined with the miracles proper.

2. *And the children.*—According to Sepp (Leben Jesu iii. 192), by these children we must understand the virgins and youths consecrated to the temple-service. There can be no doubt that there were such youths dedicated to the temple; but, as they were under the immediate authority of the priests, their jubilant cries would at once have been suppressed by these priests themselves.

3. *Hearest thou what these say?*—By this question they indirectly declared that they did not attribute to Him the Messianic dignity which this Messianic Hosanna involved. At the same time, they pronounced their judgment that the children, as altogether babes, were not authorized to express any religious sentiment or opinion. It was contempt of the children as such. They laid the stress on the doctrinal utterance of the children; Christ, on the other hand, on their religious singing.

4. *Have ye never read?* Ps. viii. 3.—The passage of the Psalm finds the praise of God (in the original, *a might;* Sept., praise) in the mouth of theocratical children, and even in the lispings of sucklings. Not that the Israelite sucklings might be three or four years old, and certainly not because of "the tender sounds of lisping sucklings." The thought is, that the Great God of heaven is glorified

by the slight men of this lower earth, including the very lowest of them, down to the very root of life. In the children and sucklings of the theocratic Church His praise begins to grow: it begins with the very life of human nature accepted by grace. The antitheses to be noted here, are the *mouth* of the *infants*, as also the *sucklings* and *praising*. But Christ gives this passage prominence, because in it the Old Testament expressly approved and praised just that which here took place. In the application of this Scripture, we find without doubt the following points:—1. The praise of the Messiah is the praise of God. 2. The praise of children is a praise which God Himself has prepared for Himself, the miraculous energy of His Spirit. 3. The scribes might fill up the rest: Thou hast prepared praise—*on account of Thine adversaries, to bring to silence the enemy and the accuser.* Not only are the passages themselves, which Christ quotes from the Old Testament, of the highest importance, but also the connection of those passages. The eighth Psalm is to be reckoned among the typical Messianic Psalms; it describes man in his higher Christological relations.

5. *And He left them.*—How often does this indicate the moment of His moral discomfiture of His enemies, and of His free withdrawal from the contest! He passed the night in Bethany, which was His stronghold.

DOCTRINAL REFLECTIONS.

1. He ruleth in the midst of His enemies, Ps. cx.

2. God oft prepares for Himself a praise from the lips of infants and new-born babes, in opposition to the adult and aged who dishonour His name; and from the lips of a younger generation, who have not yet reached office and dignity, in opposition to a decaying generation of fathers who deny their official calling to give the Lord His praise.

3. The same children, whom they would denounce as wicked disturbers, Christ regards as a chorus of unconscious prophets of His own advent.

4. Not only the blind and the lame, the afflicted and the children, but the Greeks also who desired to see Jesus, illustrated this great day. John xii. 20–36 belongs to the same history.

HOMILETICAL HINTS.

The obduracy of the priests and scribes in the presence of the Lord's miracles in the temple.—The question of the Pharisees; or,

the evening clouds.—Not for one day did the hypocrites permit the Lord to minister undisturbed in His temple.—The jubilant children and the murmuring scribes: Earnest pastime and trifling earnestness in the temple; the free play of children a divine prophecy, and the constrained temple-service a godless play.—The echo of the palm-entry in the hearts and lips of the children.—The Son of David, the beautiful dream of the youth in Israel.—The children's Hosanna: 1. A significant act of childlike piety; 2. a noble blossom of the hope of Israel; 3. a divine testimony to the glory of Christ; 4. a sad echo of the elders' dying Hosanna.—The mouth of babes and sucklings, in its vocation to condemn presumptuous tutorship in the Church.—Hearest Thou what these say? To unbelief, in the garb of bigotry, the most touching testimonies of faith are but blasphemies.—Those who are always reading, but do no more than read, must always hear the Lord's question, Have ye never read?—They who *read* wrongly, objected to the Lord that He *heard* wrongly.—Christ and the Scriptures for ever bear witness to each other, against false scribes and false Christians.—Jesus leaves the contemners of His name to themselves, and goes His way. He leaves them refuted and confounded; He goes to His friends, to His rest and His work, with His own.—One day of the Lord is as a thousand years (Ps. xc. 4; 2 Pet. iii. 8).—Christ in the temple the Restorer of all original rights in one right: 1. Of all rights (those of the Gentiles, of the poor, of the children); 2. in one right (that of God and His Anointed).

Quesnel.—The envy, covetousness, and ambition of corrupt clergy do more harm in the Church than its open enemies can do. —*Zeisius:* The world mocks all pious simplicity.—Hardened and envious persecutors we must leave, and escape from danger.

Heubner.—Quench not the Spirit, especially among children.—Only childlike hearts can praise Him aright.—*Melancthon:* We need not be anxious; I have seen those who fight for us (praying mothers and children).

C. *The Deceptive Fig-tree, rich in Leaves, but without Fruit. The Symbolical Cursing.* (Vers. 18-22.)

18 Now in the morning, as He returned into the city, He hungered. 19 And when He saw a fig-tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. 20 And when the disciples

saw it, they marvelled, saying, How soon is the fig-tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

CRITICAL NOTES.

1. *He hungered.*—Mark gives us here the stricter note of time. On the day of the procession Jesus only looked round the temple observingly; He then went out to Bethany, for it was evening. On Monday morning, as He went back to the temple, He was hungry; and this gave occasion for the cursing of the fig-tree. A day later, on Tuesday morning (not the evening before), the disciples, again accompanying the Lord to the city, found the fig-tree dried up. Matthew combines the two separate points of this transaction in one, in order to make more prominent the meaning of the whole. He would bring before the reader's mind the antitype of the barren fig-tree, the high priests and scribes in their unbelieving conduct. The Lord's hunger on this morning shows us with what ardour He went to take up His abode in the temple: He had not taken time to break His fast.

2. *A fig-tree* (*μίαν*).—Bengel: Unam illo loco. The fig-tree, תְּאֵנָה, ficus carica, was, like the vine, one of the most extensive and best cared-for productions of Palestine: this appears in the saying, "Under his own vine and fig-tree,"—a figure of peace (1 Kings iv. 25). The Rabbins studied under its shadow, as in an arbour. They planted the fig-tree by the waysides, because the dust of the road was an absorbing counteraction to the strong flow of the sap,—so hindering a too great development of leaves, and promoting its fruitfulness. The fig itself was a common and much esteemed article of food. Three kinds were distinguished: 1. The early fig, *Bicura*, *Boccore*, which ripened after a mild winter at the end of June, and in Jerusalem still earlier. 2. The summer fig, *Kermus*, which ripened in August. 3. The winter fig, a later *Kermus*, which came to maturity only after the leaves were gone, and would hang through a mild winter into the spring: it was larger than the summer fig, and of a dark violet colour. This last kind cannot here be meant, since a winter fig-tree might well have been long ago robbed of its fruit; and for the spring fig this might seem a too early period of the year. But its extraordinary show of leaves so

early, gave a promise of early figs; since in the fig-tree the blossom and the fruit appear before the formation of the leaves. Thus it was this profusion of leaves which warranted the Lord in expecting to find figs on the tree. But the fruit was wanting. Mark explains: *οὐ γὰρ ἦν καιρὸς σύκων.* This does not mean, however, that at such a time of year figs were not to be expected; but that *the tree had not yet been stripped,* if it had ever borne fruit. The symbolical element, however, is the main thing here. A fig-tree laden with leaves promised fruit: if all fruit was wanting, it was a deceiver; and therefore an apt image of the hypocritical Jewish priesthood.

3. *In the way: ἐπὶ τῆς ὁδοῦ.*—"Whether He stood on an elevation in the way, or the way was a declining one." Meyer. But a third supposition may be made, that the tree extended its branches over the path.

4. *Henceforth grow on thee.*—The same criticism which objected against the treatment of the Gergesenes, that it was an invasion of private property, objects against the cursing of the fig-tree, that it was an outrage upon the forest laws. But as the driving out of the demons was no wild hunt, so the word of cursing was no felling axe. It cannot be said that a miracle of punishment was alien to Christ's spirit. But this was not properly a miracle of punishment: it was a symbolical sign of the punishment which the people had to expect from God, but which our Lord exhibited as a sign of His own retribution, as being already the glorified King. And in this warning act—which was to seal to the disciples the subsequent judicial prophecies, and especially to release their hearts from all faith in the seeming sanctity of the temple-worship—lay the great design of the whole transaction. Jesus made a symbolical use of the attractive appearance of the leaves, and symbolically perfected the doom of the deceptive tree, which deluded those who were hungry by the way side, in order to teach His disciples that they also must at last cease to seek spiritual nourishment from the priesthood, rich in leaves but without fruit, and be prepared to expect the judgment which would effect the withering away of the theocratic people.

5. *And presently the fig-tree withered away.*—The tree was diseased through the overflow of its false life, which exhausted itself in rich foliage. But the word of curse was miraculous, and the first prelude of that great secular miraculous work of Christ which at His advent will blast all the evil of this world. But primarily it was an earnest of the speedy withering of the land,

when the palms should vanish, the fig-trees wither, the fountains be sealed up, and Canaan become a waste. Paulus explained it as a natural announcement of the speedy death of the tree in popular language; Strauss, as a mythical construction of the parable in Luke xiii. 6; Origen, Chrysostom, and the moderns generally, as a prophetic symbolical representation of the doom upon the spiritual unfruitfulness of Israel.

6. *Ye might say to this mountain.*—The mountain to which the Lord pointed, was doubtless the hill of the temple itself. It was, like the fig-tree, a figure of the hypocritical character of the Jewish worship, as it lay in the way of the spread of the Gospel, a future hindrance to His disciples in their work. This mountain, the theocratic Judaism, must be cast into the sea of the nations (destruction of Jerusalem), before the Church of Christ could reach its consummation and free development. Certainly this was not to be effected by judicial punishments on the part of the disciples themselves; but it was for them to exhibit symbolically the judgment of God, which would issue in such a translation of the temple mountain, by turning away from the Jews, and carrying the Gospel, the true Zion, to the sea of the Gentile world. The displacement of the temple mountain had therefore two critical points, which, however, here coalesce.

DOCTRINAL REFLECTIONS.

1. Jesus did not so much curse the fig-tree, as make manifest the curse of its internal blight. It was, as it respects a fig-tree, only dead wood, fit only for the fire. To this destination He now gave it up. That Jesus had in view the spiritual condition of His people as figured by this tree, is plain from the parable, Luke xiii. 6. Yet Israel was, in God's purpose, the early fig-tree among the nations, Hos. ix. 10.

2. The withered fig-tree was a sign of many judgments: 1. A sign of the withered congregation of the temple; 2. of withered Canaan; 3. of withered ancient religious systems; 4. of the withered ancient world. The sudden blight was a token of the instantaneousness of the judgment—of the catastrophes which had been in secret long prepared for.

HOMILETICAL HINTS.

Jesus, with holy self-forgetfulness, early hastened to the scene of His great day's work.—He spiritualized everything natural: even

His own hunger and thirst were made awakening sermons.—The barren fig-tree on the mountain of the temple an eternal exhortation to the Church: A faithful image of the priestly community in Israel as it then appeared (full of leaves, empty of fruit); a warning example in its sudden blight under the curse (revealed as a dead tree, and as such given up to the fire).—It has also its warning to self-examination for individual believers.—A sound fig-tree must put forth blossom earlier than leaves.—The interpretation of His act by His word: 1. The fig-tree has a distinct reference to the temple mountain; 2. as the fig-tree stopped Jesus in His way, so the temple mountain stopped the disciples; 3. as the Lord removed the hindrance by His teaching word, so the disciples must remove it by a miraculous faith, which should remove the hill of Zion into the midst of the nations (although, in doing so, the Jews were dispersed among the peoples).—All that the Christian asks in faith is given to him: 1. In faith it is given to him what he should ask; 2. in faith he asks what shall be given to him.

Starcke.—The world often lets Christ's servants suffer hunger and need.—When we are in want, we suffer what Jesus suffered.—Faith lays low all imaginations that exalt themselves against the knowledge of God, 2 Cor. x. 4, 5.—Teachers remove mountains when they overcome in faith, and remove out of the way, the hindrances which are thrown in the way of their vocation.—Faith and prayer: Faith is the source of prayer; prayer the voice of faith.

Lisko.—Jesus in His human necessity, ver. 18; and in His divine power and dignity, ver. 19.

Heubner.—Warnings in nature: Life killed by frost; blossom cankered by worms; fruit poisoned from within.—There was one among the disciples of Jesus to whom this curse applied; and every one who is unfaithful to Christ has such a judgment of hardening, abandonment of God, to expect.—Jesus, after miracles of love, performs yet one miracle, which should demonstrate His power to punish and to ruin, as it belongs to the Judge of all flesh; He did not, however, perform this on man, whom He was not come to destroy, but on an inanimate object.—Faith is here, and everywhere, the firm assurance of the heart concerning that which God wills.

Rieger.—We are reminded of the weeping over Jerusalem, Luke xix.; of the parable of the two sons, Matt. xxi. 28–31; of Rom. xi. 20, Be not high-minded, but fear.

SIXTH SECTION.

THE ASSAULT OF THE EXTERNAL THEOCRACY UPON THE LORD IN HIS TEMPLE.

CHAPTER XXI. 23–XXII. 46.

The symbolical transaction of the fig-tree begins to unfold itself in spiritual judgments upon the Jews in all their authorities. The second day of the stay of the Messiah in the temple is come, the Tuesday of Passion-week; or the third, if we include the day of the entry. It was the great day of contest after the day of peace: a day on which Jesus endured victoriously the hostile attacks of the authorities in the temple, in which He silences and puts to confusion their several bands, one after another; and then, after His great judicial discourse (ch. xxiii.), in view of their obduracy and in prospect of their violence, voluntarily leaves the temple. The first assault was made by the high priests and elders: it is disguised under the forms of official authority. Jesus confronts them, and discloses their true position by three parables, ch. xxi. 23–xxii. 14.—The second attack was an attack of cunning, led on by Pharisees and Herodians: they ironically assume that He has Messianic authority, in order that they may politically entangle Him (vers. 15–22). A common temptation of Jesus on the part of the scribes, which is found John viii. 1, might belong to this place; that is, the presentation before Him of an adulteress. Then follow the Sadducees with their attack. They seek, by their alternative, to involve Him in Sadducean or anti-legal assertions (vers. 23–33). Hereupon, the Pharisees make their last despairing assault, with a tempting and fundamentally threatening question of the law; and are reduced to pronounce their own discomfiture by His counter-question touching the divine dignity of the Messiah, according to Ps. cx.—Then follows the judicial discourse of ch. xxiii.; and finally the departure from the temple.

A. *The Attack of the High Priests and Elders.* (CHAP. XXI. 23–27.)

23 And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority

doest Thou these things? and who gave Thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people: for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things.

Transition to the Offensive. (VERS. 28–32.)

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. 29 He answered and said, I will not; but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. 31 Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Second Parable. (VERS. 33–46.)

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. 46 But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Third Parable. (CHAP. XXII. 1–14.)

1 And Jesus answered, and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: 12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

CRITICAL NOTES.

1. *As He was teaching.*—At first the members of the Sanhedrim, with the high priest himself at their head, confronted the Lord with an official and formal inquiry. Their action was earnestly prepared; for, no sooner had Jesus repaired again to the temple, than they were on the spot. Their inquiry was hostile in its design; His opponents would oppress Him at once by their authority; and therefore they interrupted Him in the midst of His teaching. But the form of their inquiry was official, and according to theocratical rule: the Jewish rulers had the right to demand of a man who exercised prophetic functions the warranty of his prophetical character. But, as Jesus had already abundantly authenticated Himself by various miracles, their seemingly justifiable act was only a shameless avowal of unbelief. It was no other than the highest rebellion in the disguise of strict legality.

2. *The high priests and the elders.*—That is, the Sanhedrim in its official authority. Hence Luke and Mark add the scribes also; for these belonged in a wider sense to the presbytery. *The high priests*: the plural is explained by the then relations of the high-priesthood. The high priest was supposed legally to enjoy his

function during life (see Winer, art. *Hohepriester*); and before the exile we read of only *one* deposition (1 Kings ii. 27). But since the time of the Syrian domination the office had often changed hands under foreign influences; it was often a foot-ball of religious and political parties, and sometimes even of the mob. This change was especially frequent under the Roman government. Thus Annas (Ananus) became high priest seven years after the birth of Christ (Ær. Dion.); seven years later, Ishmael, at the command of the Roman procurator (Joseph. Antiq. 18, 2, 2); afterwards Eleazar, son of Annas; a year later, one Simon; and after another year, Joseph Caiaphas, a son-in-law of Annas. Thus Caiaphas was now the *official* high priest; but, in consistency with Jewish feelings, we may assume that Annas was honoured in connection with him as the properly *legitimate* high priest. This estimation might be further disguised by the fact of his being at the same time the סָגָן, or vicar of the high priest (Lightfoot); or, if he was the נָשִׂיא, president of the Sanhedrim. Compare, however, Winer, *Synedrium*. That, in fact, high respect was paid to him, is proved by the circumstance that Jesus was taken to him first for a private examination (John xviii. 13). And thus he here appears to have come forward with the rest, in his relation of colleague to the official high priest. Moreover, the heads of the twenty-four classes of the priests might be included under this name. Probably the whole was the result of a very formal and solemn ordinance of the Council, at whose head stood the high priests.

3. *By what authority?*—(Comp. Acts iv. 7.) The two questions are not strictly the same. The first demanded His own authority, or what was the prophetic title which He assumed; the second demanded the authority from which He derived His own, and which authenticated Him. It therefore seems to have intimated that their authorization was denied to Him. Doubtless their aim was to extort from Him thus early that same declaration which they afterwards (ch. xxvi.) construed into a criminal charge.

4. *Doest Thou these things? ταῦτα.*—Grotius, Bengel, and others, of *His teaching*; Meyer, on the contrary, of the cleansing the temple and the healing, ver. 14. Better, De Wette: The whole of the work of Jesus in the temple up to this time. The *ταῦτα* is not superfluous in this indefiniteness. As they would not acknowledge the acts of Jesus, the indefinite word is designedly chosen.

5. *I also will ask you.*—The counter-question is once more a testimony to the heavenly supremacy of Christ's wisdom as a teacher.

They had presented this inquiry under the pretext of theocratical rule; and, in the true spirit of this theocratical rule, He put to them His counter-question: *The baptism of John, was it from heaven?* that is, Did John act as a true prophet under divine authority? The antithesis, "or of men," signifies his having come by his own arbitrary boldness, undertaking an enthusiastic work, supported by the party spirit of confederates like-minded. As the opposite of divine authority of the true prophet, the words still more definitely describe the character of the false prophet. Now if the Sanhedrim declared for the latter part of the alternative, they would not only come into collision with the faith of the people, but they would condemn themselves as having proved false to the theocracy, as the administrators of its laws. If, on the other hand, they acknowledged the divine mission of John, they must also acknowledge Jesus as the Messiah; for John had declared himself to be the forerunner of the Messiah, and he had moreover directed the people to Jesus as the Messiah. Indeed, the silent secret is here hinted at, that he had directed themselves—the Sanhedrim—to Jesus as the Messiah (see ch. iv.).

6. *They reasoned among themselves.*—Their pondering must issue in a formal answer; and, as they must give a common answer, a common consultation was previously necessary: hence ἐν ἑαυτοῖς, among themselves; which also appears in the διαλογίζεσθαι. (See ch. xvi. 7.)—*Wherefore did ye not believe him?* that is, his testimony concerning the Messiah.—*We fear the people:* we have the crowds to dread. Meyer explains that there was an aposiopesis, which (Luke xx. 6) interprets: All the people will stone us. The expression φοβούμεθα intimates the same in a more indefinite way. The ὄχλος is scornful: the mob, as in John vii. 49.

7. *We cannot tell.*—This reminds us of the hierarchical decision, "mandatum de supersedendo," which is so frequent in papal history; *e.g.*, in the conflict between Reuchlin and the Dominicans (see Ranke). They were caught in a rough alternative, and could extricate themselves only by a step of desperation. The Sanhedrim were under the necessity, in the temple and in the hearing of all the people, to utter a confession of ignorance, and that of hypocritical ignorance. If they were not already enemies of Jesus to the death, this would make them so. This declaration made them, in the eyes of Jesus, cease to be a spiritual authorized Sanhedrim; after this, they were to Him only as usurpers. Hence His reply, *Neither tell I you.*

8. *But what think ye?*—Now there is a transition to the offen-

sive. *First parable.*—Jesus had already by His counter-question obliged His enemies to lay bare their ignorance, or their unbelief: He now constrains them, in the first parable, to declare their own guilt; and, in the second, to declare their own punishment; and, as they had now decided to put Him to death, He describes to them, in the third parable, the consequences of their great violation of the covenant and ingratitude—the destruction of their ancient priesthood, and the triumphant establishment of His new kingdom of heaven among the Gentiles. The first parable only is found in Matthew.

9. *I go, sir; Ἐγώ.*—Not merely yes, but an elliptical expression of devoted willingness, like the Hebrew הִנֵּנִי (Grotius). De Wette: It always refers to the previous verb: thus, *ὑπάγω* or *ἐργάσομαι* must be added. But the emphasis of the answer with *I* is to be regarded as intimating a contrast to the refusing son.

10. *The publicans and the harlots.*—Thus, those who were excommunicated by the Jewish Church: the last word specializes the usual expression, *sinners*. They are represented by the first son. Their earlier relation to the requirements of the law and the prophets was a virtual *no*, which often in the expression of unbelief had become an actual and literal *no*. But, since the coming of the Baptist, they had repented. The contrast to them is the Sanhedrim in the second son. By their doctrine and hypocritical piety they had exhibited themselves as the obedient ones. But they were the disobedient in relation to the Baptist and the Christ; they would not be influenced by the example of the publicans' repentance.

11. *Go before you; προάγουσιν.*—Here intransitive; not of a "future," but of a present and evident entering into the kingdom of God. But the following of the others is not intimated; rather the reverse.

12. *In the way of righteousness; ἐν ὁδῷ δικαιοσύνης.*—Meyer: "As a thoroughly righteous and upright man. It is not the preaching of righteousness which is meant." De Wette: "For he preached righteousness." That *ὁδός* often means doctrine, as a standard of practical righteousness, is a settled point (comp. ch. xxii. 16; Acts xiii. 10). But here we must understand the way of righteousness in reference to the words of John xiv. 6, *I am the way*. John came (*ἔρχεσθαι* of teachers arising, ch. xi. 18) as the forerunner of the Messiah, pointing to Him, the way of righteousness. The *δικαιοσύνη* here is analogous to the *σοφία*, ch. xi. 19.

13. *Repented not.*—*Μεταμελέομαι* here expresses the coming to a change of mind and purpose (comp. ch. xxvii. 3; 2 Cor. vii. 8).

14. *Hear another parable.*—This second parable does not merely predict "the future punishment" of the enemies of the Messiah; it more definitely specifies the nature of their guilt, in its last and near approaching consummation, the destruction of Christ.

15. *Planted a vineyard.*—The theocracy under the similitude of a vineyard: see Isa. v. 1–7, iii. 14; Cant. ii. 15. Israel the vine: Jer. ii. 21. Christ the vine: John xv. 1.

16. *A wine-press; ληνος.*—It was buried in the ground; the wine-press proper stood above, and the must flowed through an opening into it. The press and the trough were together called ληνος.

17. *Tower.*—Watch-tower; generally built in vineyards.

18. *To husbandmen; ἐξέδοτο.*—De Wette: For part of the fruits. Meyer: For money, as the lord himself receives the fruits, vers. 34, 41. But in Luke xx. 10 we have ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος, and hence De Wette must be right. If the ἐκδιδόναι had been used of money (it must be distinguished, even then, from the μισθοῦν of the labourers, ch. xx. 1, 7), the lord would have required of these husbandmen, not the fruits, but the hire. Meyer himself favours this explanation, when he makes τοὺς καρποὺς αὐτοῦ refer, not to the fruits of the vineyard, but to the fruits belonging to the lord.

19. *Stoned them.*—Meyer: According to ch. xxiii. 37, John viii. 5, Acts vii. 58, "this is related to killing as its climax, as *species atrox* (Bengel) of killing." But in the parallel of Mark, where λιθοβολήσαντες is sufficiently authenticated, we must understand it, that the servant was saluted from afar with stones. The climax is there, but of another kind: they did not let the third messenger come near them, but drove him away with stones. It must be remembered, that stoning is used here as part of the parable, not in the sense of the Jewish law.

20. *And the inheritance shall be ours; καὶ σχῶμεν τὴν κληρονομίαν.*—The reading κατάσχωμεν, and the parallel in Mark xii. 7, decide the true explanation. That of Meyer, "And let us hold fast, not be driven out" (as if they did not mention the result, but their further design, what they would do after the killing of the son), gives a wrong sense. Till then, they regarded themselves as hired labourers; after killing the heir, they would be possessors.

21. *Cast him out of the vineyard, and slew him.*—Mark's inversion of the order exhibits the act in a more passionate and realizing manner; but it loses a typical feature. For, the sequence in Matthew

(and Luke) bears with it an undoubted allusion to the excommunication which preceded death. Chrysostom and others referred the casting out to the crucifixion outside Jerusalem (Olshausen); and they are so far right, as this was the consequence of the sentence and curse which rested on Jesus, Heb. xiii. 12.

22. *The meaning of the parable.*—The *vineyard* is the theocratical kingdom of God, that is, in its Old Testament form. The *hedge* is the ordained badge of consecration: in the Old Testament, circumcision; in the New Covenant, the power of the keys, and baptism with confession (Chrysostom and others, the law).—The *wine-press* is the altar in the widest sense (Chrysostom and others, the altar; in the New Testament also, the Lord's Supper). The *tower* is the theocratical protection; or also the New Testament office of watchman ideally viewed (Chrysostom, the temple). We must hold fast the fundamental traits of the Mosaic law; yet so as to include the New Testament fulfilment, for the vineyard passes over in the New Covenant to other labourers.—*The departure of the proprietor.* Bengel: tempus divinæ taciturnitatis. But against this speaks the fact, that the time of the prophets is described, and their mission is combined in one with the mission of Christ. It is rather the period of the human development of the kingdom of God from the date of its divine institution.—*The labourers* are the official leaders of the theocracy, especially the priests, elders, and scribes.—The *servants* are the prophets sent by God. For their *maltreatment*, see the flight of Elijah, the histories of Jeremiah and Zechariah (2 Chron. xxiv. 20), the traditions concerning Isaiah.—The *son* is the Messiah.—The *attack* of the labourers to gain the inheritance for themselves, is the ambition of the Jewish rulers.—The *coming of the lord* is the judgment of retribution.

23. *When the lord of the vineyard cometh.*—His enemies are constrained to explain the parable for themselves. But, inasmuch as their solution was a necessary consequence of their whole position, Mark and Luke represent Jesus as Himself drawing the conclusion. But they also put first the question, What will the lord of the vineyard do? Each representation is in harmony with the connection of each Gospel; but that of Matthew seems the original one. Meyer supposes that the Council daringly gave their decision, although they felt that the parable referred to them; and in favour of this is the μὴ γένοιτο, Luke xx. 16. On this assumption, their apparent sincerity was only hypocrisy; and they thereby declared that the parable did not apply to them.

24. *Miserably destroy those miserable men.*—Meyer, well: As miserable will He miserably destroy them. See his examples of the same phraseology. It signifies the theocratical judgments upon Israel, appearing in the destruction of Jerusalem; which Meyer, with his wonted misunderstanding of the advent, denies. The *Parousia* of Christ is consummated in His last coming, but is not one with it. It begins in *principle* with the resurrection (John xvi. 16); continues as a *power* through the New Testament time (John xiv. 3, 19); and is consummated in the stricter sense as a personal advent (1 Cor. xv. 23; Matt. xxv. 31; 2 Thess. ii. etc.).

25. *To other husbandmen.*—The passing over of the kingdom of God to the Gentiles. The significance of this feature of the parable was not, probably, clearly seen by the Council. Remarkable is the praise which they finally lavish upon the new labourers. The meaning is, that the Lord will always know how to seek and to find faithful labourers in His work.

26. *And Jesus said unto them.*—A parabolical word follows from the Old Testament, which gives its edge to the preceding parable; showing the Sanhedrim, from the ancient Scriptures that most assuredly the parable suited them. The passage which the Lord brings to their remembrance is that of Ps. cxviii. 22, in the Septuagint. According to Ewald, this Psalm was sung at the first Feast of Tabernacles after the return from captivity. This much is certain, that it primarily pointed, in its historical sense, to the pious, mystical kernel of the people, as exalted above all the attempts of the heathen to destroy them. According to Zech. iii. 8, 9, and iv. 7, Zerubbabel was the person: but Zerubbabel was a type of the Messiah; therefore the passage was a typical prophecy of Christ, as the Rabbins always acknowledged. But, the stone being described as one rejected by the builders, does not harmonize with this: that could hardly be said of the Gentiles. The Jewish builders themselves must be meant, the priests and rulers, who first despised the stone and then rejected it. We have then here something that passes beyond historical type, and which makes the parable a striking prophecy of the conduct of the Sanhedrim towards Christ. And if the *corner-stone*, the stone which bears up the theocratical edifice, is distinguished from that building, it cannot signify all Israel, but the theocratical offspring of David, which is the most definite type of the Messiah. Since the corner-stone, or head of the corner (κεφαλὴ γωνίας) binds together the two walls, Ammonius and Cyril found in this image the union of Jews and Gentiles in Christ. But the idea here pro-

minent is this, that the despised and rejected stone becomes the corner-stone of the theocracy.

27. *Therefore I say unto you.*—De Wette: "Therefore, because ye have rejected the corner-stone." Better to say, "Because the word concerning the corner-stone shows that the parable spoken expressly suits you, the word also concerning the vineyard being given to others suits you also; the kingdom will be taken from you," etc. For this also speaks the expression, "Given to a people which will bring the fruits of it in due season."

28. *To a people which will bring the fruits.*—The New Testament people of God, with emphasis upon the new and heterogeneous element, the Gentiles. Meyer: The Ἰσραὴλ κατὰ πνεῦμα.

29. *Whoso shall fall upon this stone.*—The privative and negative punishment of the wicked labourers is followed by their positive punishment. Thus there is an explanation of the words, "He will miserably destroy these wicked men," connected with the figure of the stone, which now approves its rocky nature, that fitted it to be the corner-stone. Thus Christ also demonstrates that He is the Judge. The positive and punitive judgment has again its two sides. The stone falls on none who have not first fallen on it: that is, only the unbelievers, who have rejected Christ, will be by Him condemned and rejected. But it is a double form of punishment which is expressed by this antithesis. He who falls upon Christ, the corner-stone, or who runs against and falls over it, making Him a spiritual offence and stumblingblock, σκάνδαλον (Isa. viii. 14, comp. 1 Pet. ii. 8), will be *bruised.* This is death through dismemberment of the body: spiritual death, reprobation, and demolition of Israel, or of the individual unbeliever. This is the judgment which falls upon the active enemy of the passive Christ, as *subject.* But he will also be the passive *object* of the punishment of the glorified and governing Christ.—*But on whom it shall fall.* He against whom Christ comes in judgment—according to the figure of the stone, Dan. ii. 34, 35—will He λικμᾶν; Sept. *conterere.* The expression is chosen with reference to the mysterious stone in Daniel, which grinds to powder the image of the monarchies; that is, to Christ, who unfolds His life in the kingdom of God, and grinds the kingdoms of the world to powder. This is the actual and most proper result of His historical judgment: perfect dissolution of organization, dissipation of its elements even to apparent annihilation. The threatening here refers primarily to the Jewish hierarchy and the destruction of Jerusalem; but the unbelieving individual will also

be ground to powder at last, the glory of his life will be dissipated, he will be reduced to his elements, and driven to the verge of annihilation.

30. *They sought to take Him.*—They had already fixed the decree to kill Him. But their exasperation at the parables might have urged them at once to carry out their resolution, had not their dread of the people obliged them still to adopt schemes.

31. *And Jesus answered.*—Ch. xxii. 1. The third parable. The judgment upon Jerusalem and the Jews. The new theocracy of the kingdom of heaven. The wedding of the Son.—The Lord's further words are introduced as an answer, because they refer to the schemes of His enemies to seize Him.

32. *In parables.*—Plural of the category.

33. *Made a marriage supper for his son.*—This parable is related, in its fundamental idea that the kingdom of heaven is a festive meal, to that of Luke xiv. 16–24. But the difference between them is an essential difference. The festive supper of a host is here expanded into a wedding supper which a king made for his son. In Luke the whole parable is so ordered as to depict the infinite goodness and grace of the Lord: hence the scornful guests are at once passed by, and the parable turns to the newly invited out of the streets and lanes. But in Matthew the judgment is the point of view from which the whole is viewed. Hence not only is the judgment upon the first neglecters of the invitation depicted, but further judgment is extended to the guests who actually came. The practical scope of these parables has been altogether overlooked by those who have maintained that the former was the original parable, and that evangelical tradition pieced together in this one many separate fragments. Evangelical parables are not works of art in this sense. Their fundamental ideas may be viewed from different points of view, and seem to traverse each other, or be differently developed. So here, when the Lord shows what judgments will fall upon the various kinds of contempt poured on the marriage supper of the kingdom of God. The Jews had long been wont to think of the festival of the consummated kingdom of heaven under the figure of a feast. The paschal meal, doubtless, gave them the type of it; while all the heathen festivals and sacrificial feasts rested upon the same common foundation. Comp. Exod. xxiv. 11; Ps. xxiii. 5; Isa. xxv. 6. This feast of the kingdom of heaven is an image of the blessedness and fellowship of the life of faith, and assumes a threefold form: 1. It is a feast in the future world, Luke xvi. 22; 2. it is

the future feast at the visible advent of the Messiah, Luke xiv. 15; Matt. xxv. 1; 3. it is the present, spiritual feast which begins at once with the life of faith: Ps. xxiii.; the parables, Luke xiv. 17, and in this section. The Jewish rabbinical mythology exhibited the feast at the end of the world, at the advent of the Messiah, with all sensuous characteristics, and in colossal figures. The change of the simple feast into a marriage supper rested upon the Old Testament representation of the covenant between Jehovah and Israel by the figure of the marriage state: Isa. liv. 5; Ezek. xvi. 4, ch. xxiii.; Hos. ii. 19, 20; compare the Canticles. In the New Testament development of this figure, we must, of course, regard the Messiah as the Bridegroom, for whom the Father prepared the marriage with the Church: Eph. v. 25; Rev. xxi. Calovius and many others have interpreted the wedding as the union of the divine and human natures in Christ; but we have not Scripture warranty for this. Believers are here represented as guests; but this does not militate against the reference to Christ's relations with His Church, because the ideal Church in its totality is regarded as the bride, and the individual Christians as guests. But certainly the bond of connection between Christ and His Church has its root in His assumption of humanity by the assumption of His human nature.—The expression *γάμοι* is not therefore to be generalized, and translated *feast*. "Many have thought that only a feast in celebration of the receiving of the kingdom is meant. But the Messiah is the Bridegroom (ch. xxv. 1), whose betrothal is the establishment of His kingdom (comp. on Eph. v. 27)." Lisko. "In Zeph. i. 7, 8, the entrance on his government is represented as the betrothal of the prince to his people." (But there a sacrificial feast of Jehovah with His people was spoken of.)

34. *To call them that were bidden.*—An Oriental custom. The first invitation was an invitation to the feast generally; the second, to the beginning of the feast itself.

35. *My supper is ready: ἄριστον.*—The introductory meal, which opened the series of wedding feasts; an early meal towards midday, not the same as the *δεῖπνον*.

36. *But they made light of it.—But the rest.*—It is necessary to settle how this difficult clause is to be construed. As the words stand, a division into two parts is suggested, the first part being again subdivided into two:—1. But they made light of it, and went away: *a.* some to their fields; *b.* some to their merchandise. 2. But the rest, etc.—So Meyer, after De Wette: *ἀμελήσαντες*

refers only to those who went their way; for the remainder, ver. 6, acted in direct hostility (κρατήσαντες). But the contempt which is expressed by ἀμελήσαντες is the general term for the enmity which embraced them all in one guilt; and, accordingly, they are all together condemned afterwards as φονεῖς. Fritzsche therefore is right in assuming an inexactness in the phrase, which should have been: οἱ δὲ ἀμελ. and οἱ μὲν ἀπῆλθον; as the Vulgate has it, Illi autem neglexerunt, et abierunt, etc. Yet the οἱ found wanting before ἀπῆλθον is contained in the following ὁ μὲν, ὁ δὲ. Thus, οἱ δὲ ἀμελήσαντες: 1. ἀπῆλθον ὁ μὲν, ὁ δὲ; 2. οἱ δὲ λοιποὶ κρατήσαντες. The ἀμέλεια is the hostile unbelief which is common to all. This expresses itself in two ways: *a.* In the indifference of worldliness: they think nothing of their king, and devote themselves to their own private affairs. *b.* In fanatical spirituality, which makes the positive persecution of the servants (prophets) an official business. This is a striking picture of the miserable contrast of false worldliness and spirituality in the hierarchical ecclesiastical nature. Fundamentally, however, the contrast is only a reciprocal influence; and both dwell together in only one city of murderers, which was doomed to burning.

37. *Out into the streets and highways.*—At this point our parable goes beyond that of Luke xiv. 16. There, the streets and lanes of the city are mentioned, where the maimed and the poor gathered together (the halt, the lame, the blind: publicans and sinners within the theocracy). Here, the commission is to go far beyond the doomed city, out into the high roads of the world: all, both bad and good, the heathen simply, are invited; both those who were looking for light, and the common people of heathenism generally.

38. *Both bad and good.*—Bengel: locutio quasi adverbialis. Meyer: They acted as if they would make no difference, whether the persons were morally good or bad, provided only they accepted the invitation: the distinction between them must be made by the king at a later period, and not by them. But in this interpretation, first, the distinction between the wicked and the good in the heathen world (Acts x., Rom. ii.) is improperly done away with; and, secondly, it is not needful to confound the difference between the good and the bad among the invited, with the difference between the guests who had and those who had not the wedding-garment. The plan of salvation shines clearly through the whole; and that does not look at the previous life, but at faith or unbelief towards the Gospel.

39. *They gathered.*—These accepted the invitation with much joy.—*The wedding was furnished with guests.* With the filling of the wedding-chamber the wedding feast was consummated. The contemners of the feast could not do away with or invalidate it: it came to its full consummation.

40. *To see the guests.*—At the thought of a calling of the Gentiles to the Messianic salvation the pharisaic legality revolted with horror, and regarded it as if all doors were thrown open to absolute lawlessness. Christ meets this revolt of the hierarchy with the doctrine that righteousness and judgment would pervade, though in *nobler forms*, even the new economy of grace. And the idea of judgment is predominant throughout the whole parable. *The higher forms* of the spiritual law: 1. The guests are examined by the king; 2. the sign of worthiness is the wedding-garment; 3. the punishment is a personal and rigorous exclusion.

41. *With a wedding-garment,* ἔνδυμα γάμου.—Here, not merely "a garment suitable for a wedding feast" (De Wette), but specifically a wedding-garment. First, we have the interpretation of Michaelis, Olshausen, and others: According to Harmer (Observations), the guests of kings were in the East presented with festal garments, or caftans. This custom is assumed in the parable; and the figure is appropriate, as it makes saving righteousness, faith, and the Holy Spirit, the gifts of God. But others think that such a custom cannot be sufficiently proved (Meyer: Not by Gen. xlv. 22; Judg. xiv. 12; 2 Kings v. 22, x. 22; Esth. vi. 8, viii. 15); and that there could be no reason why an invited guest should despise the festive garment. They therefore suggest another explanation: "That the guests were bound to come with festal clothing, was a necessary propriety that needed no enforcement. Moral δικαιοσύνη was thereby symbolized, which men, after the call to the kingdom of the Messiah, should obtain for themselves through the μετάνοια." Meyer; without, however, giving any more precise explanation of this moral δικαιοσύνη. De Wette: "The view here obtains, that the spirit which is appropriate to the kingdom of God depends upon man himself." But where could men get these garments in time for the urgency of the feast, especially as they were men of all kinds (according to Luke's parable, probably many of them beggars)? The passages which Meyer cites, show conclusively that the custom of furnishing the guests with festive garments on such occasions was very ancient in the East. And the man might have excused himself by his poverty, if it were not assumed that every one might have

received his wedding-garment. However, we must not lay any more stress upon the idea that the garment was presented, than upon the notion that every one must provide it for himself. There is no feature in the parable which specially points to the one or the other of these assumptions. The stress lies upon this, that every one must be found at the wedding in a wedding-garment, and that he must therefore have previously taken pains in the matter. The question, how that trouble was to be taken, and how the garment was to be obtained, is designedly avoided, because another point of view is here the more important. If the guest had not taken any pains about the wedding-garment, the positive disrespect to the inviting lord, and the contempt shown for his feast, was Antinomianism. The free gift of righteousness as such cannot here be meant; as that consists in the invitation to the supper and the participation of the feast. Nor is faith as such intended; for that takes place at the acceptance of the invitation itself. Therefore, the wedding-garment is the exhibition of character, or appearance, corresponding to the invitation and the feast: that is, discipline of spirit, the divine earnestness of the soul in the Christian life. The first historical figure in which this guest comes before us in the apostolical history, is that of the Antinomians who are depicted in the Second Epistle of Peter and the Epistle of Jude—the Nicolaitanes of the Apocalypse. If it is still thought necessary to supply the deficient point (which, however, tends to weaken the main impression), we may say that the wedding-garment was at once freely given and obtained by personal effort. It was given as free grace; yet it was to be obtained in the ante-chamber by earnest effort and prayer. The great point is, that it was obtained by diligent anxiety, springing from a right appreciation of the dignity of the feast.

42. *Bind him hand and foot.*—The punishment of undisciplined lawlessness is to be hard bound. It had not for its object merely to keep him fast in his place of punishment, but also to carry him there securely; for, as he was a desperately bold intruder, he could not otherwise be driven out and carried away. The binding is the hard political restraint which follows on lawlessness.—*Outer darkness,* ch. viii. 12. It may be remarked, that the Antinomians are cast out into the same place of punishment which receives the followers of man's tradition: and this points to an internal connection between the two extremes.

43. *There shall be weeping and gnashing of teeth.*—See above. There is no sufficient reason for separating these words from the

parable, as Meyer does, and making them the commenting words of Christ.

44. *For many are called.*—If we take these words as simply the Lord's explanation, they refer not only to the punishment of the one guest, who had not on the wedding-garment, but to those also who had been earlier invited; and thus the antithesis of the *many* and *few* is better established and illustrated. Comp. ch. xx. 16. "Called" and "chosen" signify here not merely a difference, but an antithesis. Both in the old and in the new economy there is a rigorous separation made between the worthy and the unworthy, and on that this antithesis is founded. We must not, therefore, understand the word here in its common doctrinal meaning; it is no more than the historical call or invitation, and the "called" are simply the individual members of the theocracy, and of the Christian Church. And so, further, the idea of election here is not that of the usual doctrinal term, strictly speaking; it is rather that final separation of the judgment which points back to the first separation from the world. De Wette goes no further, in his exposition, than the definite sentence of the Judge upon the worthiness and unworthiness of men. Meyer interprets it of the eternal decree by which God appointed those to enter into the kingdom of the Messiah who appropriated His grace (according to the Arminian doctrine). Perhaps it is better to go no further here also than the historical illustration. Many are called; few, as actual guests, have escaped as elect ones the two crises of judgment. Probably the expression rests upon some proverbial saying, such as, *Many guests, few elect ones.* The doctrine of election is the basis of the saying; but it is an election which is here viewed in all its developments and processes down to the judgment-day.

45. The meaning of the parable speaks everywhere for itself. God is the King, and the wedding of His Son is the feast of the Messiah's kingdom. The invited, who have a second invitation, are the Jews. The second invitation came through John the Baptist and Jesus Christ. The city burnt is Jerusalem. The second sending of the servants is the mission of the Apostles. The highways are the heathen world. Good and bad are the whole body of heathen, receiving a common and unlimited proclamation of the Gospel. The other traits—the general acceptance, etc.—have been already sufficiently explained. Lampe understood by the wedding-garment Christ Himself: we regard it as the moral excellence of the Christian character. Judas has been discerned in the man

without the garment (ἑταῖρε, ch. xxvi. 50); but the connection shows that this man is the collective Antinomianism of the New Testament economy.

DOCTRINAL REFLECTIONS.

1. See the foregoing notes.

2. His enemies would oppress and destroy the Lord through the might of their theocratic hierarchical authority. But He constrained them, by the might of His wisdom, to pronounce before the people in the temple the sentence of their own deposition and degradation. By the question concerning the origin of John's baptism He accomplished three things: 1. He constrained them to make manifest how much they differed from the people, as it respects the prophetic mission of the Baptist. 2. He brought home to their minds their own guilt, in having rejected the Baptist's express authentication of His claims as the Messiah. 3. He rendered it necessary that they should pronounce their own sentence upon themselves as incompetent. Thus the defensive was turned already into the offensive. But the special attack upon them, to which He now passes on, unfolds their guilt and its punishment in perfect gradation; and here again they are obliged to pronounce sentence upon themselves. Contemners of John, the prophet of repentance, worse than the publicans and harlots! is the cry of the first sentence. That of the second is—Unfaithful stewards of the Lord's vineyard; murderers of Christ; deprived of their office, degraded, and forced to make way for strangers better than themselves! In their private and corporate capacity blinded despisers of God and His salvation, and in all their acts rebels against Him, their city is to be burned, while they themselves are to give place to the Gentiles! this is the third sentence, which the Lord Himself utters in an allegorical prophecy. In all these mark the gradation of their guilt. In the first parable they are, by their "I go, sir" condemned, as well as by the repentance of the publicans and harlots. In the second parable they are condemned by the favourable terms on which the vineyard is let to them, by the long forbearance of the Proprietor, by the bold generosity with which He at last committed to them His Son. In the third parable, by the dignified invitation of their King to the wedding of His Son, as if they were friends, while at the same time they are subjects, and might be commanded; by the repetition of the call, and the anxious, almost supplicating, manner in which the preparations are spoken of, and the probable

embarrassment caused by their absence; but, most of all, by the emptiness of their excuses, and the stupid malignity of their vengeance upon the messengers who invited them.

3. The appendix in the second parable perfects its application to the Council; but at the same time unfolds the two sides of the judgment which falls upon the builders who rejected the corner-stone. The corner-stone of Ps. cxviii., which the builders rejected, thus securing their own rejection, is made here, on the one hand, a figure of Isaiah's suffering Messiah (the stone of stumbling in Israel's way), by the contemptuous rejection of whom the enemies of the Messiah pronounced their own spiritual condemnation; and, on the other hand, it is made a figure of Daniel's glorified Messiah (the rock which descended from the highest mountain of the earth into the valley), who in the judgments of history annihilated His enemies. But the second part of the third parable is a justification of the hint, that the kingdom of God passes over to the Gentiles. Hence it is shown that law, justice, and judgment are to rule in the new economy, although in another and a higher form.

4. The marriage of the Son.—The call to the kingdom of God is a call to the highest honour, the highest joy, and the highest festivity. The inviting king is God; the bridegroom is Christ; the bride (not here appearing) the Church. The fact that the invited who accept the invitation belong to the body, which is the bride, comes not into view in the parable. Believers individually are the guests of the supper; believers collectively are the bride. The guests are the subjects of the king: He might constrain them as servants, but He invites them as guests, and invites them even with urgency. The motives of honour, love, duty, here all co-operate in their influence. And this makes the conduct of the first invited all the more unnatural and damnable.

5. "It does seem strange that the invited guests ill-treat and kill the messengers, who invite them to make their appearance; but what if this senseless conduct in the parable were designed to point to the equal folly of those who are now acting in the same senseless way with regard to God's messages!"—Weisse.

6. At the end of this section, the theocratical authority of Christ has taken the place of the old and forfeited authority The Sanhedrim had now only the form of authority remaining with it. Essentially it was displaced by Christ.

HOMILETICAL HINTS.

1. *The whole Section.*—The spiritual and real reckoning between Christ and the Council points to the future open and historical reckoning.—The full development of the fall of Israel. 1. Their sin: Disobedience under the guise of piety; persecution of the prophets; the death of Christ; contempt of God, and self-exclusion from the Gospel feast. 2. Their judgment: Put to shame by publicans and harlots and Gentiles; degradation from their dignity and historical vocation; loss of their land; burning of their city; and total downfall of all their glory.—Mark the fate of every hierarchical dominion which, like that of the Jews, withstands the Lord.

2. *The question of the Sanhedrim; Christ's counter-question.*—Christ is the spiritual avenger of the Baptist's blood in the temple.—The Lord in His house obliged to defend His rights; outraged by servants, and treated by them as a usurper.—The supreme authority of the Lord robs all other authority here of its power.—The silencing of the Council: their silence was a sign of their desperation and of their hardening.—False prudence begets fear, and fear begets false prudence.—Before the Lord in His holy temple must all the world keep silence.—*The two sons.* How our Lord preaches repentance in the temple.

The parable of the wicked husbandmen.—The fearful wickedness of God's labourers, who would turn His vineyard into a private possession. 1. The sources of this conduct: Misunderstanding of the Lord's external absence, of His longsuffering and tenderness; selfishness, worldliness, ambition, evil company. 2. The form it takes: Denial of the fruits; contempt of the messengers; renunciation of the Lord; confederacy against the Heir. 3. The issue of this conduct: Displacement from their vocation; loss of the vineyard; and terrible ruin.—The ruinous delusion of the servants of Christ who turn an office of labour into an office of rule.—The ordinary offices in the Church are lost, when they fail to recognise the Lord's extraordinary messengers.—The murder of Christ in the vineyard of His Father; John iii. 16: So God loved the world.—The history of the hardening of Israel an eternal warning to the Church.—They knew the Son and they knew Him not (Luke xxiii. 34; Acts iii. 17); their blindness was a self-inflicted obscuration of their minds.—In Christ's end the guilt of the whole world is summed up.—How He made His enemies pronounce their own doom.

Ch. xxi. 42–46.—Christ the stone rejected by the builders, which became the head of the corner. As the Old Testament foretold the degeneracy of His people, so did also the New.—Christ the rock: 1. The stone which the builders rejected, and who was made the corner-stone (Ps. cxviii.); 2. the stone in the way, a stumbling-block and a foundation (Isa. viii.); 3. the rock which, hewn out, rolled down from the everlasting hills (Dan. ii.).—Unbelief turns the warning of ruin into a new and ruinous snare.—Fear of the people's faith restrained the enemies of the Lord in their assaults.—The embarrassment and impotence of the Council: Pressed within by the spiritual words of the Lord; pressed without by the people's temper.—The malignity of unbelief reaches its climax in the feeling of its own impotence.

Ch. xxii. 1–14.—The kingdom of heaven is a wedding feast, which God has prepared for His Son.—All preaching of the Gospel is an invitation to this wedding.—Two kinds of guilt in dealing with the invitation: 1. Contempt of the invitation: dishonouring the King, the King's Son, the inviting messengers. 2. Contempt of the feast itself: dishonouring the blessedness of the feast in gross carnality and service of the world; dishonouring the holiness and consecration of the feast, in preferring the beggarly fellowships of the world.—Or the guilt of remaining away, and the guilt of appearing ill.—The difference and the common glory of the Old and New Covenants. 1. The difference: the Old Testament is the invitation to the feast; the New Testament is the feast itself. 2. The common glory: grace runs through the whole of the Old Covenant as well as the New; and the spirit of judgment and justice runs through the New Covenant as well as the Old (the guests are examined).—The best thing in our earthly life is, that in it we are invited to the feast of the salvation of God.—The true and proper loss of life in life is the despising the invitation to God's great feast.—God in His mercy condescends to represent Himself as an embarrassed host, who fears for the dishonouring of His feast, and prays us to come.—All God's martyrs are persecuted messengers of invitation.—How it can come to pass that unbelief should rise in rebellion against the invitation to the free gift of blessedness.—Indifference, which undervalues salvation in the midst of earthly cares, and the fanaticism which persecutes the heralds of the Gospel, are fundamentally one and the same self-seeking worldliness, though assuming different forms.—All God's judgments are the counterparts or antitheses of slighted feasts and invitations.—The Lord's armies,

which He sends out for retribution (Romans, etc.); or, heaven and earth must contend for the honour of the Lord and His Son.—All the endless confusion of the course of this world must subserve the *one* clear end of God.—The passing over of the kingdom of heaven from the first invited to the new guests.—The ingratitude of those who would not come cannot invalidate the feast: the wedding is furnished nevertheless.—In the Church of the Gospel the law is born again.—Friend, how camest thou in hither? or, lawlessness (Antinomianism) in the Church, and its judgment.—The eternal consecration of the eternal feast of Christ.—Outermost darkness; or, the punishment of the servants of men's precepts, and the scorners of the law, the same.—Many called. The difference between the external and the internal Church: called, elect; many, few; remaining without, new and different guests.

1. *The question and the counter-question.—Starcke:* The antichristian spirit arrogates to itself all power in the Church, and will lord it over all things (2 Thess. ii. 4). Spiritual councils, synods, and consistories, not only may err, but have erred, and err to this day; so that we must not obey them further than they conform to the word of God.—Most necessary it is to use prudence in dealing with the enemies of the truth.—Sometimes the cunning of the enemy can be met and unmasked only by a little counter-question.—*Gerlach:* The mysterious answer which Jesus had given them the first time (John ii.) had remained dark to their minds.—Christ's counter-question was by no means a mere evidence of His prudence, or an evasive reply; but He opens up to His enemies the way to acknowledge His Messiahship, for if they believed in John, they must receive his testimony concerning Jesus as the Messiah.

2. *The two sons.—Starcke:* Two sorts of men: manifest sinners, and hypocrites.—*Quesnel:* What would have been to man, in a state of innocence, pleasure, is now hard work on account of sin.—*Cramer:* To sin is human, but to continue in sin is devilish.—We must never give up all hope of the vilest sinner.—Behold, Jesus receiveth the vilest sinners, publicans and harlots!—*Hedinger:* These blessed examples of penitents should draw sinners to follow their example.

Heubner.—The first application is to the persons named in ver. 31; the second, to the Jews and Gentiles. But the parable is for all men generally.—The late converted often become more well-pleasing to God than those who are constantly relapsing from early devotion.—The summoning "Go work" is for every man.—True improvement comes from action, not from wishing and promising.

3. *The wicked husbandmen.—Quesnel:* Ministers of the divine word must regard their flocks as a vineyard of the Lord.—The rulers of the Church are often its greatest persecutors, and most responsible for its corruptions.—The Son of God is heir of all things: whosoever rejects Him here has no part in the heavenly inheritance.—Those who cast Jesus out of their hearts, cast Him also out of the vineyard which He purchased with His blood.—*Zeisius:* The wicked are very often made to bear witness against themselves.—The time of retribution will come to all.

Gerlach.—The number of the prophets increased in the later ages of the Israelitish people; so also, the longer the Church lives, the further the individual advances, the more abundant are the tokens of God's grace.—(He sent His Son, Heb. i. 2.) Important passage, showing how Christ essentially distinguished Himself from all the former messengers of God, by His own peculiar relation to His heavenly Father.—The husbandmen know the son: thus Christ declares that His enemies knew who He was, or at least that they were guilty of their own ignorance. He tells them also why they watched for His life: because they feared He would take from them their usurped authority.—Human nature, in rebellion against Christ, has a right instinct, that if it could overcome *Him*, they might overcome *all* opposition.

Heubner.—The high priests acted as the agents or representatives of the evil spirit, the prince of this world. If Jesus could be destroyed, all would be won for him.—The Church of Christ often the stage of most frightful cruelty.—God's judgments become more and more severe.—The Jewish people a monument of divine mercy and justice.

4. *The corner-stone.—Canstein:* The corner-stone of the Church is Christ: 1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6–8.—The Saviour falls on no one as a judgment, who has not already by unbelief stumbled at Him.—So blind are the ungodly, that they fear men, while they have no fear before God.

Heubner.—The Old Testament had foretold the rejection of the Son of God; the New Testament foretells to us the apostasy of Christendom, for the warning and confirmation of believers.—Jesus honoured the Scripture, and everywhere saw in it the counsel of God indicated. Ought not this to inspire the Christian with reverence for the Old Testament?—What wise one of this world, what human reason, would have conceived, under the cross, that this man, hanging suspended between two malefactors, and despised by all,

would one day receive the worship of the whole world? This is the Lord's doing, and it is marvellous in our eyes.—Vain are all attempts and devices to suppress the truth, or thwart the counsel of God.—It is madness to rush against the rock: it is for us only to build on.

5. *The wedding feast.—Starcke:* The blind world often regards the good messengers, who invite them to a heavenly feast, as their enemies.—God is great, not only in His love, but also in His anger. —*Cramer:* Joyful word: All things are ready! Alarming word: Thou art not ready!—*Osiander:* Let all take care that they do not slight the Gospel, that God may not take away His word ("and give it to others").—*Quesnel:* In the work of salvation there is no respect of persons.—*Cramer:* In heaven there are only good, in hell only wicked; but in the militant Church there are tares and wheat together (Gregor. Mag. Homil. 38).—He was speechless: Job ix. 3; Ps. cxxx. 3.—*Zeisius:* The small number of the elect should make no Christian despond, or weaken his hope of salvation; but only cause him to rub all sleep out of his eyes.—Not external communion with the Church, but divine election through faith, saves us.

Gerlach.—The wedding feast of the Son of God with mankind, when He assumed our flesh.—The highways, the places where men most congregate.

Heubner.—My supper. God has made all provision for our salvation, and that in the most abundant manner.—The climax: 1. *Seize,* hold fast and imprison, those to whom all houses and hearts should be opened; 2. *Scorn,* despise in word and act, those to whom men are bound to show the greatest respect and love; 3. *Kill,* those for whom the longest life should be desired.—The Jews' contempt for the Gospel sent it over to the Gentiles.—All without distinction are invited.—Different receptions of the invitation to the kingdom of heaven.

Hofacker.—The righteous judgment of God upon those who obey not the Gospel.—*Reinhard:* The predominant spirit of every age furnishes its own pretexts for repelling the appeals of the Gospel.—*J. J. Rambach:* The vain hope of false Christians.

The Attack of the Herodians, and the Lord's Victory. (Vers. 15–22.)

15 Then went the Pharisees, and took counsel how they might entangle Him in His talk. 16 And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. 17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute

unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? 19 Shew Me the tribute-money. And they brought unto Him a penny. 20 And He saith unto them, Whose is this image and superscription? 21 They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left Him, and went their way.

CRITICAL NOTES.

1. *Then went the Pharisees.*—The Pharisees formed the main element in the deputation of the Sanhedrim, which aimed to annihilate the Lord by a stroke of authority. But their blow He had made to recoil upon themselves. They stood as persons who were stripped of their spiritual authority; while He, by the same words which stripped them, demonstrated His own Messianic power, and remained in the temple as its actual Lord. His estimation among the people, which it was sought to impair, was thus strengthened anew. His enemies enter into the fact of their position; yet not with repentance and obedience, but with an hypocritical acknowledgment, that they might again entangle Him by cunning. This they could compass only by bringing Him into suspicion of the crime, of which they were themselves conscious, of exciting machinations against the Roman government. They wanted a political Messiah: that He would not become. They now sought to involve Him in the appearance of being a political Messiah, in order that they might hand Him over to the Roman authorities as an insurrectionary. They would suggest to Him, or impose upon Him, the sedition of their own hearts, that thus they might ruin Him. Thus they went further and further into the most abandoned course of lying, urged by the exasperation which His last great warning parables had provoked to the uttermost. How great this exasperation was, appears from the fact that it was the Pharisees of the Sanhedrim, the enemies of Rome, who make this attack, even connecting themselves, for the accomplishment of their purpose, with the Herodian political party. And the greatness of their obduracy and blindness appears in this, that they actually brought Him to the cross under the charge of being a political Messiah, although He rebuked and repelled every solicitation to utter a seditious word.

2. *And took counsel.*—Held a council. Their purpose is now to confront Him as private persons, who have much respect for His person; and for this purpose they have a perilous question ready. Hence the new assault upon our Lord assumes the form of a series of distinct party attacks. The Pharisees take the lead with theirs;

and theirs was, indeed, the most cunningly devised. The Sadducees then follow, in an attack more direct and outspoken, though equally disguised as to its ultimate purpose. And then come, lastly, the scribes of the Pharisees' party with their contingent.

3. *Their disciples with the Herodians.*—It was part of the cunning of this new attack, that the Pharisees—the most dignified members of the Sanhedrim—who had just officially encountered Jesus, did not now themselves appear before Him in the new character of hypocritical submission. They thought that He would not mark their design. Hence they sent their disciples, young and unknown persons, who were students of the science of expounding Scripture. But for these they had been able to provide an accompaniment of political people, Herodians, probably also of the younger sort. They were the academical and illustrious youth of Jerusalem: an appropriate organ to use in a temptation to theocratical revolution around the temple of Zion. Meyer: "The Herodians were that party of the Jews who were devoted to the royal house of Herod—a party political, not hierarchical; royalists, in opposition to the principle of the theocracy, as also to the Roman dominion (against Cæsar). For some remarkable hints, see Wolf on this passage. Joseph. Antiq. 14, 15, 10, refers to many other circumstances connected with party. To regard them as adherents of the Roman government generally, and not specifically a faction devoted to the Herodian family, is forbidden by the special name which they bore. It was deep cunning in the hierarchy to unite themselves with this royalist faction; for thus they hoped to embolden Jesus to utter a word which might be interpreted against the census-tribute. Their flattering introduction had this design; and their further plan was to urge a political complaint against Him before the Roman authorities. Comp. Luke xx. 20. But, should an affirmative answer upset this scheme, they would at least succeed in making the Herodians all the more His enemies." Rather, they would make Him hateful to the people, in consequence of his unconditional testimony in favour of subjection to the Roman dominion. The Herodians were, after all, Roman in their secret sentiments, and could only wear the mask of a patriotic royalism, which might serve as a temptation to the Lord. A third contingency, that Jesus might decline giving any answer, His opponents seem scarcely to have at all contemplated.

4. *Master, we know.*—Cunning hint, that they were ready to pay Him honour as the Messiah. In a sincere spirit Nicodemus said the same thing, John iii. 2.

5. *That Thou art true:* truthful.—With all their deceit, they actually thought this. The most abandoned falsehood is constrained to acknowledge His pure sincerity.

6. *Thou teachest the way of God in truth.*—Hypocritical recognition of His doctrine, and of His manner of teaching—of His orthodoxy. *The way of God,* in the Jewish school-meaning; emphatically, the practical instruction which came from God Himself. The revelation of God is the standard for human conduct. See Bretschneider, ὁδός.

7. *Neither carest Thou for any man.*—A cunning temptation to lift Himself, in His proud consciousness, above all respect or care for the Roman authorities. They had indeed found that their power had no effect to intimidate Him in the way of truth. But they might have known that His independence was always connected with the purest submission to the powers that be. Their involuntary acknowledgment shines through their false speech.

8. *Regardest not the person of men.*—Πρόσωπον is the outward appearance: the representative of an authority. Οὐ βλέπεις πρόσωπον is essentially the same as Luke's οὐ λαμβάνεις πρόσωπον, ver. 21, but stronger.

9. *Is it lawful?*—To the Jew. De Wette: "According to theocratical principles, which regarded Jehovah as the only King in Israel." The theocratical prerogative, however, had not interfered with the representation of Jehovah by human kings in Israel; and the Israelites had paid tribute always to them. In fact, they had in past times paid tribute even to foreign potentates—the Babylonians, Persians, etc. How then, in the face of such precedents, could the question be urged as it was urged on the present occasion? The explanation is to be found in the fact, that the Jewish fanaticism had increased from generation to generation, and that it was now rapidly approaching the point of culmination in the Jewish war. And the hope of the Messiah was also stronger and stronger. Thus, while the payment of tribute to a human king might generally be lawful, it was otherwise with a heathen king, especially Cæsar, who threatened to take the place of the Messiah as his dark rival in the rule of the world: this might appear apostasy from the theocracy and the hope of Messiah's kingdom. In this spirit Judas the Gaulonite (Joseph. Antiq. 18, 1; Acts v. 37) had refused the census of the Romans: he regarded it as the decisive sign of servitude. And certainly the Jews might have been justified in refusing all political homage to the Cæsar, if the history of the theocracy had not estab-

lished a distinction between the religious and the political element, and introduced and accustomed them to such a difference between the Church and the State. Fanaticism effaced this distinction, and supposed that with the advent of the Messiah it would disappear; meanwhile it was a disorder that must be cunningly submitted to as a necessity. But Christ opposes to their temptation the perfect and clear distinction as it was appointed by God. The question, "Is it lawful?" of itself obscures the supposition of duty; and the question, "Must we, as servants of the theocracy, refuse the tribute?" meant, in other words, Must we resist the dominion of the Romans, and rise up in rebellion?

10. *Or not?*—The *not lawful* they would fain have put in His mouth.

11. *Hypocrites.*—Bengel: verum se eis ostendit ut dixerant, ver. 16.

12. *The tribute-money.*—The coin in which the tribute is paid. Ubicunque numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt. Maimon. in Gezelah, v. 18.

13. *Whose is this image?*—The Lord's answer gains infinitely in emphasis when we connect it with the action in which He clothes it. Bearing this coin in their hands, they were obliged to appear before Him as the subjects of Cæsar, and themselves read the decision of their own question, "Cæsar's." But the truth of the answer consists in this, that every one has subjected himself to the actual obligations of a state who has entered into its rights, as symbolized by its currency. Or, he who acknowledges the ruler's right of coining, acknowledges also his right to tribute: he who takes the coin from Cæsar, must give it back to him again. Thus Jesus makes the payment of tribute a duty of virtual obligation. The coin is already Cæsar's. But the word is τὰ Καίσαρος, the things of Cæsar; and it includes therefore all the obligations of the State. But this obedience must ever be conditioned by obedience to God, to whom all must pay the tribute of τὰ τοῦ Θεοῦ, the things which are God's. And here we must not think of any particular tribute—the temple-tribute, repentance, or the like,—but of all religious obligations. Erasmus: Give to God that which has the image and superscription of God, the soul.

14. *And unto God that which is God's.*—The word was not only a precept, but also a correction; since they denied to the Father Himself, in the person of Jesus, the honour due to Him. And so also the word, "Render unto Cæsar the things which are Cæsar's,"

would have spared them the Jewish war, the destruction of Jerusalem, and the downfall of their nation.

DOCTRINAL REFLECTIONS.

1. The temptation of Christ to revolution, through the students and aristocracy of Jerusalem, as the instruments of His enemies.

2. The Messiah Himself divides here the theocracy, which was above the Church and the State, into Church and State as two parts: He consigns the kingdom of this world to Cæsar, while He limits and conditions it by the kingdom of God.

3. *Render unto Cæsar that which is Cæsar's.*—Here the duty of obedience is deduced from the fact of the existing dominion. Cæsar had the coin, therefore it should be given to him; Cæsar had the power, therefore he should be obeyed. De Wette distinguishes in a futile way between the principles of conscience, of right, and of power and prudence. Prudence is also matter of conscience. To revolt against authority, is contrary to conscience. Political obligations have entered in, as matter of fact, wherever people have settled themselves in the enjoyment of political rights. Hence the passages, Rom. xiii. 1; 1 Tim. ii. 1; 1 Pet. ii. 13, 17. On the distinction between legitimate and unrighteous dominion, this text says nothing. But it does say that he who has accepted the protection of an actual government, has entered into its political constitution, and acknowledged thereby its rights. The legitimist feeling of devotion to an oppressed power must maintain its propriety by banishment and suffering with it. It can co-exist with the new bond of subjection only as a wish, a readiness, a deep longing for deliverance. Enjoying the protection of the existing power, it must submit to the obligations which thence arise. But the antithesis, "Unto God that which is God's," is self-characterized as the higher or absolute principle, which is the condition of the former. Comp. Acts iv. 19.

4. Money represents the palpable earthly side of government and civil relations. He who, in the impress of the coin, is acknowledged as the ruler over the money of the land, is thereby marked out as the ruler of the land. In a certain sense, therefore, the money circulation is a permanent symbol of political subjection and mark of allegiance. But, over against the external and visible dominion of Cæsar over the civil life, there is the immediate dominion of God over the internal and unseen life. These two dominions are not indeed co-ordinate; the latter is supreme over the former; but it has a pre-eminence which admits of a certain appearance of division

between the power of Cæsar and the power of God. But the impress of God is upon the spirit; therefore the life of the soul must be given to God. By the requirement, "Give unto God that which is God's," Christ certainly, as Gerlach remarks, pointed out to them the way in which they might become really free again; yet not in any such sense as would encourage them to hope for a return of the old theocracy. Obedience to God will make Christendom free from the violence of secular power, and ready for admission into the consummated kingdom that is to enter in.

5. The right distinction between that which is God's and that which is Cæsar's, must lead to the true unity of life; while the confusion of these two must lead to division, lie, and hypocrisy. The Jewish hierarchy, in their superstition, made some scruple whether they should pay Cæsar his tribute; and then they threw their own Messiah to him, whose golden fidelity displayed most gloriously the image of God.

6. *Langii opus Bibl.:* We may easily imagine how ashamed these conceited and ridiculous young men would be, when they departed: wicked as they were, they could not but feel that they and their teachers must have nothing but confusion to expect from their encounters with Christ.

HOMILETICAL HINTS.

Christ supreme victor over all the cunning and all the violence of His enemies.—The counsel of the ungodly, Ps. ii.; their snares, Prov. xxix. 5.—Cunning, the ancient fellow of violence, especially in the government of the hierarchy.—Christ's victory over cunning is the victory of God's kingdom over cunning.—The contest of the Lord with the cunning of His foes tended to the glorification of His wisdom. 1. They take counsel: He is thoroughly armed. 2. They would entangle Him: He seeks to deliver them out of their own snare. 3. They praise Him in order to His destruction: He rebukes them for their awakening and salvation.—The covenant of the hierarchs and Herodians in order to overwhelm Christ.—The various decisions of Christ touching money.—The decision of Christ upon the rights of Cæsar.—Divine right.—The weight of the clause, "And to God that which is God's."—Only he who rightly distinguishes between religious and civil duties will know how to connect them aright.—The hypocritical blending of religious and political matters.—The enemies of the Lord gather strength from every new humiliation to harden themselves afresh.—The three

kinds of assault which His enemies make upon the cause of Christ: 1. With violence; 2. with cunning; 3. with cunning and violence combined.

Starcke.—*Canstein:* Wicked hearts are only made more wicked and malicious by faithful warnings.—The two kinds of serpents (Isa. xxvii. 1; first cunning, then might).—*Zeisius:* When Christ is to be opposed, Herod and Pilate soon become one.—Hypocrites and liars have honey on their lips, gall in their hearts, Ps. lv. 21.—*Quesnel:* The praise of ungodly men is full of snares.—*Zeisius:* No attack and no cunning of any avail against the Lord.—He who has God's word and truth on his side is sure to carry off the victory.—*Osiander:* He who would put to shame God's servants, will himself be put to shame.—The cunning which would entrap wisdom is itself caught.

Lisko.—Christ shows here that it is not His purpose to effect any change in earthly political relations (that is, in a political and earthly way).—*Heubner:* The Truth, Christ, stands here in the presence of falsehood.—It is the vocation of the pious to have to move among those who continually pervert their words.—Christ's bearing towards all parties in the political world.—What they did in cunning and malice, we should do in earnest sincerity: ask Christ's advice in all cases of doubt and conflict of duties.—The Christian living under a wicked government must submit in all things that do not molest his conscience.—The voice of the Gospel on the duties of subjects.—The Christian should recommend his religion by his civil and political honesty.—Christ's dignity in the answer to these questions concerning the duty of subjects and rulers.

Reinhard.—The right of subjects to judge the rule and commands of their governors.—How little is the Lord served by false praise!—*Rambach:* The most pious Christian is the best citizen.

Attack of the Sadducees, and the Lord's Victory. (VERS. 23–33.)

23 The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore, in the resurrection, whose wife shall she be of

the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at His doctrine.

CRITICAL NOTES.

1. *The Sadducees.*—See Winer's article upon them.

2. *Which say* (teach).—The *οἱ* before λέγοντες must not be given up, though wanting in B.D. and other codices.

3. *There is no resurrection.*—It may be asked, how far and in what sense we are to regard the Sadducees' question as a temptation; for, doubtless, their question also was framed with a view to entangle our Lord in some matter of accusation; and therefore we may assume that their malice was the counterpart of the malice of the Pharisees. It was the last silent consequence of Pharisaism—which no Pharisee, however, would openly express—that no tribute was to be given to Cæsar, but that his government was to be overturned. Now, this was the position which they would fain in the argument have entangled Jesus into taking. And so also the Sadducees—though they did not come forward with an outspoken denial of the resurrection—hoped that they would make the Lord appear nothing but a Sadducee, and thereby effectually rob Him of all His influence and authority with the people. Should they not thus get the better of Him before the multitude, it was probable that Jesus would give some interpretation of the passage and of the doctrine which would bring Him into collision with Moses and the law. But they scarcely expected such a solution as Jesus gave; it never entered their thoughts that He would make so clear and definite a distinction between this life and the next. They hoped that they should constrain Him publicly to avow their secret doctrine, even as the Pharisees had hoped that they might make Him declare Himself a consummate Pharisee.

4. *Master, Moses said.*—Deut. xxv. 5. They freely quoted the Mosaic law concerning the Levirate marriage. It was ordained, for the preservation of families, that if a man died without male issue, his brother should marry the widow, and that the first-born son should be held in the registers to be the son of the dead brother. (Michaelis, Mos. Recht ii. 98.) On this passage they make a prob-

ably imaginary application. The example they bring forward is a startling one, and its particulars are boldly and unscrupulously carried out: their argument taking it for granted that, if there were ever a resurrection, the marriage must needs be renewed in another world. Thus, their design was to show, out of the law itself, that the doctrine of a resurrection was something untenable, and a gross absurdity.

5. *The seven.*—That is, unto the seventh.

6. *Not knowing the Scriptures.*—There is a twofold source of knowledge: Holy Scripture, and spiritual experience; or, as the theologian would say, there is a formal and a material principle. Out of the one source and the other spring the Sadducee and the Rationalist tendencies to error. It is very observable that our Lord does not confront them with the rebuke, that they did not hold tradition sacred. Pharisaism was not capable of curing Sadduceism. The latter could never be set free from its negations, without learning more profoundly to study and apply its own positive principles, Scripture and the spiritual life. In what sense, then, was it that they did not understand Scripture? In so far as they failed to discern in it its own living substance, its peculiar meaning in reference to the doctrine of immortality. But they understood not the power of God, inasmuch as they put no trust in the power of God over death, in His power to raise the dead; and therefore had no ability to conceive of or anticipate the glorification of the present body into a higher state, into a life in which present sexual relations should no longer subsist.

7. *In the resurrection.—Fritzsche:* In the resurrection life. Meyer, on the other hand: In the rising. It does not, however, point merely to the moment of the commencement of the new life; but to the state in which that issues, as ἐν τῇ παλιγγενεσίᾳ, ch. xix. 28.—*Nor given in marriage.* This has reference to the custom of the Jews, that the female members of the family should be given in marriage according to the will of the head of it. The resurrection is a higher state of things, in which death is extinguished in the glorification of life, and all things pertaining to marriage and the sexes done away (Luke xx. 36; 1 Cor. xv. 44).

8. *As the angels in heaven.*—That is, the angels who are in heaven. Meyer: The risen are not yet in heaven. But compare 1 Thess. iv. 17. With the first resurrection begins the transition of earthly nature into the heavenly; and with the general resurrection the earth and the heaven will have become a glorified heavenly

domain. "We find among the Rabbins similar notions of the relations of the body to life, and of the sexes (Wetstein); and such a low view as this: mulier illa, quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro. Sohar." Meyer.

9. *But as touching the resurrection of the dead.*—Jesus demonstrates the resurrection by the passage, Exod. iii. 6. They drew their argument from the Torah, from the books of Moses; and He finds in the same law His proof. De Wette: "From this they in very early times deduced the erroneous conclusion (Tertull. de Præsc. cap. 45; Hieron. ad loc.), that the Sadducees accepted only the five books as canonical (an error which Olshausen seems to retain). Comp. Winer, art. Sadduzær." So Meyer; but both of them have rather too confidently adopted Winer's views. The remark of Josephus (contra Ap. i. 8), that the whole of the twenty-two books were esteemed divine by the Jews without exception, has no particular weight; for he is speaking only of the Jews generally, and in mass; and it is well known that the Sadducees did not dare to make an *avowed dogma* of their rejection of the non-Mosaic Scriptures, and of the doctrine of the resurrection. It is plain that the assertion of Josephus cannot be strictly applied to all parties; for the Essenes' relation to the law of sacrifices, and other matters in the Old Testament, would prevent it. (See the Clementines.) The passage, quoted by Winer, from Josephus (Antiq. xiii. 10, 6), declares that the Sadducees taught: δεῖν ἡγεῖσθαι νόμιμα τὰ γεγραμμένα, that the holy writings must be honoured. But these Scriptures were previously defined to be the *laws of Moses* (So Josephus himself says, xviii. 1, 4). At the same time they entirely rejected the tradition of the fathers. Thus they definitely acknowledged only the Mosaic Scriptures, and definitely rejected only tradition. Their position, meanwhile, towards the remainder of the Scripture, was officially an ambiguous one. That *bare antithesis*, which Josephus adduces, they seem to have themselves established, according to the Talmud: negarunt legem ore traditam, nec fidem habuerunt nisi ei, quod in lege (the Torah) Scriptum erat. They certainly did not express any positive rejection of the non-Mosaic Scriptures, because they durst not; but their bare antithesis above plainly enough disclosed that they did not acknowledge them, but would be disposed to class them with the traditions, which they did reject. The ancient testimonies, among which that of Origen is prominent, will maintain their force, therefore, in spite of Winer's incorrect statements.

10. *I am the God of Abraham.*—This argumentation has been treated by Hase, Strauss, and others, as a specimen of rabbinical dialectics or exegesis. But a kind of dialectics which dealt in a merely deceptive demonstration we cannot ascribe to the Lord. The nerve of the argumentation lies in this, that God appears in the passage quoted as a personal God, who bears a personal relation to Abraham, Isaac, and Jacob. The thought here expressed is this: *God is the Living, the God of the living* (major premiss); He then calls Himself the God of Abraham, Isaac, and Jacob (minor); consequently, Abraham, Isaac, and Jacob are not simply dead, but they must continue to live as those to whom God is a God. The idea of personality is the root of all demonstrations of the resurrection and of immortality. "The similar argument in Menasseh, f. Isr. de Resurr. i. 10, 6, appears to have been derived from this passage. Compare Schöttgen, p. 180." Meyer.

DOCTRINAL REFLECTIONS.

1. *The temptation.*—See above. Either the Lord would publicly sanction their petty and frivolous denial of the doctrine of the resurrection, or contradict the law of Moses. To this we may add the following consideration:—If the Sadducees *already* knew of the prophecy of Jesus, that He would rise from the dead (and probably Judas had revealed this to them, see chap. xxvii. 63), then their temptation would have a special significance: it would be a hint that His hope of the resurrection was enthusiasm; and that He might well take counsel for Himself, and, before the determination of the highest authorities should take effect in His death, retreat from His pretensions and His whole work. Caiaphas and many of the Sanhedrim were Sadducees. Probably, therefore, there was here a concealed threatening of death, and a temptation to renounce and retract.

2. "They professed to be those who *knew*—the illuminated in Israel. But their knowledge was delusion; and a delusion which rested on a twofold ignorance."

3. The Lord speaks, according to Luke, of an attaining unto the resurrection. This is the more precise representation of the resurrection of the glorified, which, however, presupposes the basis of the general resurrection, of which Matthew speaks.

4. He incidentally showed the Sadducees, who opposed the doctrine of angels (Acts xxiii. 8), how little He thought of their rejection of it; for He designedly referred to the angels in heaven as

persons, whose personal existence in heaven we may confidently assume.

5. The Sadducees had changed the positive law of God into an abstract law of ethics; thus being in a double sense like the Stoics: in their onesided morality, and in their denial of the personal fundamental elements and relations of life. The consequence of their system was heathen pantheism. Thus, the question here was not merely the evidence for the resurrection, and that as taken from the law of Moses; a demonstration was to be given which should exhibit the very roots of the doctrine of the resurrection, that is, the doctrine of a personal God, and of His personal bond with human persons, as the foundation of their eternal personal life. And Christ declared Himself the supreme Teacher, by the quotation which He adduced in proof. The astonished people felt the power of His argument.

6. The doctrine of Paul, 1 Cor. xv. (comp. ch. vi. 13), is in obvious harmony with this resurrection-doctrine of the Lord, which exhibits the second life as a state of imperishableness, sublimely elevated above death, and birth, and procreation, and thus above all the state of becoming.

7. We must be on our guard against the common unhistorical parallel drawn between the Sadducees and systems of Epicurean, selfish, sensual, and immoral tendency. They are to be regarded, however, as worldly-minded secularists in a more refined sense, who had fallen into a heathen view and estimation of this world.

HOMILETICAL HINTS.

The Sadducees and Pharisees—the legalists and the unbelievers—leagued against Christ in the temple.—The Sadducees' attack, a perfect type of the style of infidelity: 1. Supposing themselves free, they further tradition; 2. seemingly unprejudiced, they are inwardly bitter; 3. prating about the spirit, they are entangled in sensual notions; 4. pretending to be inquirers, they are only fabling misleaders, doubly ignorant; 5. proud and confident, with nothing but stupidity in art and weapons.—Ignorance the main source of unbelief: 1. Want of scriptural knowledge, or of honest perseverance in seeking it; 2. want of spiritual experience, or at least of sincerity in purpose.—Ignorance in spiritual things the guilt of life.—Christ the great witness of the resurrection.—The roots of that doctrine in the Old Testament.—The bond of believers with the living God a pledge of their resurrection.—The beautiful idea of

the future life: 1. Elevated above temporal transitoriness; 2. like the angels of God; 3. a life in heaven.—God not the God of the dead, but of the living.—The life of believers as secure as the life of God, according to the testimony of Christ.—God the eternal pledge of the resurrection.—Our bond with God abolishes death as well as sin.—The absolute and indissoluble connection between the doctrine of immortality and the doctrine of the resurrection: the former requires the latter; the latter presupposes the former.—Have ye not read what is written? There is a reproving and correcting word for every form of unbelief in the Scripture.—Christ the conqueror of unbelief.—Christ the glorifier of this world and the next: He illustrates to us this world by the next, and the next world by this; He makes this world and the next the complement of each other.—In the controversy between faith and unbelief, the people usually hold with faith.

Starcke.—When Christ is to be persecuted in His people, those combine together who are not agreed in anything else.—*Canstein:* Satan never ceases to lay snares for Christ and His Church.—*Hedinger:* The mockers are many who deny the resurrection.—*Zeisius:* The ground of all errors and contentions among converted people is their ignorance of Holy Scripture: not so much of its letter, as of the living and blessed apprehension of the mind of the Spirit.—*Canstein:* God's word is not merely what is written there in express letters, but also all that may be deduced therefrom by sound reasoning.—*Quesnel:* God knows how to bring some good out of the evil, some light out of the darkness, and the glory of truth out of false doctrine and maliciousness.

Heubner.—"The Sadducees and Pharisees are the two great parties in misleading the human race; they change their position in succeeding ages, one of them ordinarily being pre-eminent. These spirits are always to be contended against, even now: sometimes superstition united with hypocrisy; now unbelief united with the semblance of wisdom and illumination. Against both Christ protests continually; and against both the Christian teacher must protest."—The angel who appeared at the burning bush in the name of God, is a pledge of that which ye deny: he was a symbol that God can preserve what nature seems to destroy.—Christ shows how we must read the Scripture, and use the key for the true knowledge of God.

The Pharisees' Attack, and the Lord's Victory. (VERS. 34–46.)

34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets. 41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is He? They say unto Him, The son of David. 43 He saith unto them, How then doth David in spirit call Him Lord, saying, 44 The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? 45 If David then call Him Lord, how is He his son? 46 And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

CRITICAL NOTES.

1. *The great commandment.*—Mark gives it in an enlarged form; the narrative of Luke x. 25–37 has a kindred element. *De Wette:* "Probably the three accounts are different forms of the evangelical tradition, derived from the same historical materials; although there are traces in Luke of some dependence on Matthew." *Strauss:* "Three free variations of the same primitive Christian tradition." *Meyer:* "The difference of time and place in Luke's account shows that Matthew and Mark are only variations of the same tradition." We may add, that the occasion and the whole transaction are different in Luke. There, Jesus puts the question; here, the scribes. The account of Mark refers to the same fact, but under a different point of view. Matthew has in his eye the tempting assault which the corporation of the Pharisees made upon Christ by one of their instruments; and the instrument of the scribes is not specially noticed. Mark, on the contrary, has taken pains to describe this latter in full, showing that his spirit was better than that of his party. There is nothing improbable in this; and in Matthew's account also, the rich young man separates himself from the mass of Christ's enemies, as having a nobler disposition than they. Those overpowering influences which Christ exerted upon some individuals, detaching them from the midst of their party, are His greatest triumphs, and are anticipations of the power which converted Saul on the way to Damascus.

2. *But when the Pharisees.*—What was the motive of the new assault? Strauss: "In order to avenge the Sadducees"—against all

probability. The Pharisees were rejoiced that Jesus had reduced their enemies to silence; and this Matthew plainly says in his ἐφίμωσεν. (Luther: That He had stopped the mouths of the Sadducees.) Ebrard: "In order to make evident their superiority to the Sadducees;" which, although Meyer objects, seems very obvious. But they must have had, besides that, another and independent design. Meyer: "They would extort from Jesus an answer to a question of their own which would compromise Him." De Wette: "We cannot see the wickedness of their design. The Rabbins distinguished between great and small, weighty and light, commandments (Wetstein on ch. v. 19, xxiii. 23); such a distinction is the basis of all casuistry in morals. Probably, it was very customary at that time; and if Jesus had declared Himself very freely on the question, it would not have involved Him in any danger." Meyer: "The temptation of the question lay in the Rabbins' distinctions of weighty and light commandments. If Jesus had mentioned any particular ποιότης of a great commandment, His answer would have been measured by the standard of particular distinctions in schools of casuistry; and somehow He would have been compromised." Olshausen understands the πειράζων of an honest desire to search out the views of Jesus.—Thus exegesis has not given us much help here.

But the tempting element of the question is explained by the answer and the counter-question of Jesus. The Pharisees had doubtless taken it for granted that Jesus would answer them, "Thou shall love God above all," or, "Thou shall have no other gods before Me;" certainly He would mention the observance and sanctity of monotheism. But their monotheism was altogether deistical in its bias, and had in it no christological principle. They argued from the unity of God, like Mohammed afterwards (compare also the history of Ebionitism and Socinianism), that God could have no son. But they knew that Christ made Himself the Son of God; for this they had charged Him somewhat before (John x.) with blasphemy, asserting that He thereby made Himself equal with God. They intended, therefore, to found upon His expected answer, "to love God above all," a condemnation for having blasphemed God, in making Himself equal to that supreme God by giving Himself out to be His Son. But Jesus disturbed this tempting design by adding to the statement of the great and first commandment, "to love God supremely," the declaration that the second was equal to it, "to love our neighbours as ourselves." This elevated the human

nature into a higher relation to the Divinity; and He said in effect, "As the second commandment is subordinate to the first, and yet like unto it, so the Son of man is subordinate to the Father, and yet like unto Him." The Pharisees felt at once that His addition of the love to man had traversed their whole design. But that the argument referred to was really prepared by them, is plain from the question which the Redeemer based upon theirs; that is, the question how David could call the Messiah his Son (therefore man), and his Lord (therefore God, or God's Son). The correctness of our exposition is shown also by the following consideration. The two charges under which the council placed Jesus before Pilate's judgment-seat were these: 1. That He had made Himself the Son of God; 2. that He had made Himself king of the Jews in a political sense. This accusation was derived by them, in their embarrassment and affected daring, from that preliminary single but ambiguous charge, that He had made Himself the king of the Jews, that is, the Messiah (see the process in John xviii. 19). The *same* ambiguous word, "king of the Jews," they affixed to Him first in a religious sense; and then, since that availed nothing, they made out of it a political offence. On this day of temptations, they strove to extract from Him a condemnation on both these charges. The temptation of making Him a political Messiah had come to nought. They then thought that at least they would involve Him in another, and equally perilous condemnation, that of blasphemously impugning monotheism, or the fundamental Jewish idea of one God: this charge would not be quite so serviceable before Pilate, but it would serve them equally well before the people. We are warranted in this supposition by the questioning before Caiaphas, ch. xxvi. 63, and the condemnation to death which ensued upon the answer of Jesus.

3. *Were gathered together.*—We may ascribe to a wide diversity of motives the excitement which caused the Pharisees to flock to the spot in masses: delight at the humiliation of the Sadducees; the desire to do better than they had done; despair that all means had failed to extort from Jesus any ground of accusation; among some of them, a nobler complacency in the victory won for the doctrine of the resurrection; probably, also, the wish to induce Him to give up His extravagant pretensions to be the Messiah and the Son of God, and, as an orthodox teacher of the people (in an Ebionite sense), would make Himself useful to them against the Sadducees. Ἐπὶ τὸ αὐτό, as in Acts i. 15, referring to place, not sentiment.

4. *A lawyer, νομικός.*—A word often used by Luke; by Matthew

only here. "Paulus understands by it, one who acknowledged only the Pentateuch and Scripture, rejecting tradition; that is, a Sadducee (or Scripturist, Karaite;—though these last did not yet exist, they were germinally present in the Sadducees). But this is contradicted by the ἐξ αὐτῶν, which necessarily must be referred to the Pharisees." De Wette. Meyer: "He was a Mosaic jurist: νομοδιδάσκαλος designates the same as teacher; γραμματεύς is only an enlargement of the idea of νομικός—*one versed* in Scripture, whose calling was the study and exposition of Holy Writ.

5. *Which is the great?*—Meyer lays less stress upon the ποία, and explains: How must a commandment be conditioned, in order to be called great?—But the answer of Jesus does not suit this. But certainly the ποία indicates the quality of the commandment. *The great*, μεγάλη, says more than the greatest. The greatest might be brought into comparison with the less great; but the great must, viewed rigorously as a principle, include them all.

6. *Thou shalt love the Lord thy God.*—The passage, Deut. vi. 5, freely after the Septuagint. Fritzsche: "God as thy Lord." But it would be better to invert it—The Lord as thy God: in the original, *Jehovah thy God.* And this introduces a new significance in relation to Christ. Jehovah, the Revelation-God, the God of the incarnation, was to be Israel's God, and not the God of a deistical perversion.

7. *With all thine heart.*—The ἐν ὅλῃ τῇ follows the original Hebrew בְּכָל, and not the Septuagint ἐξ. The heart is the entire inner nature of man: the soul is then rather the external life of the heart; the mind, its spiritual and intellectual part (intellectus, mens). Meyer, following Beck (Bibl. Seelenb.), makes καρδία the whole energy of the reason and the intellect; ψυχή, the whole energy of sentiment and passion; and διανοία, the whole energy of thought and will. But these distinctions seem hard to distinguish.

8. *The second is like.*—This refers to the preceding declaration of Jesus, "The great *and the first*" (according to Cod. Z). The commandment of the love of God is regarded in two lights: 1. As the *great*, which embraces in their unity all commandments, including that of love to our neighbour; 2. as the first, inasmuch as it is a special commandment, which precedes the commandment of love to man.—*Is like unto it.* Compare 1 John iv. 20, 21; Rom. xiii. 9. Even the love of God itself is confirmed and strengthened by love to man—more generally by love to all men, more particularly by the love of Christ. The commandment is according to the Septuagint

of Lev. xix. 18. Meyer: "ἀγαπήσεις signifies internal respect of love, and conduct in harmony with it; this, therefore, may be commanded, but not φιλεῖν, which is the love of affection or passion." Compare Tittmann. By this answer, Jesus not only penetrated and convicted the wicked design of the Pharisees, but also reproved the error which lurked in their question. He acknowledged a distinction between the great commandment and the rest, so far as the former is the principle, and all others derived from it. But in another sense, He acknowledged no distinction: the derived commandment of love to man is equal to the first in its absolute value, and as representing the first.

9. *Hangs*, κρέμαται.—The figure is taken from the door on its hinges, or from the nail on the wall; and aptly indicates dependence upon one common principle, and development from it; and hence it follows that the two great commandments have a higher unity in the one great commandment, that we love Jehovah, the incarnate God of revelation, as our God.—*And also the prophets.* By the position of οἱ προφῆται after κρέμαται the prophets are made especially prominent. And the sense is this: Even the prophets who predicted the Messiah, the Son of God, do not contradict the great commandment of monotheism; they rather proceed from that law,—that is, from the word of the manifested God flow the prophetical words concerning His manifestations.

10. *The counter-question of Jesus.*—Paulus: "Jesus aimed to lead His opponents to the point, that the Psalm was not of David, and not Messianic." De Wette: "He thereby intimated that He was not a political Messiah." Weisse and De Wette: "He would signify that He did not spring from David." Meyer: "He thus convicted them of their infatuation, and of their folly touching the nature of the Messiah." But, connecting the Lord's question with the tempting question that preceded it, it appears plain that Jesus would prove by a Messianic utterance of the psalm, that the Messiah might be at once a Son of David, a Son of man, and David's Lord, a Son of God.

11. *When the Pharisees.*—A significant circumstance. The whole body of Pharisaism is convicted and confuted by an Old Testament word, showing the consistency of the doctrine concerning the Son of God with Scripture and the law.

12. *How then doth David in spirit call Him Lord?*—Here πῶς is not, "With what propriety, how is it possible?" but, "In what sense?" But what does that mean?—*Calleth:* in the sense of for-

mal designation, *titulatur*. Ps. cx. De Wette: "The poet, *not* David, calls the King, of whom the Psalm speaks, his Lord. The difficulty is thus taken away by the historical exposition. Jesus assumes the authorship of David, and its interpretation concerning the Messiah, simply as being prevalent in His time. But it is not necessary to suppose that Jesus agreed with the common notion. If stress is laid upon the *Δαβὶδ ἐν πνεύματι*, it must be remembered that we cannot rely upon the genuineness of these words sufficiently to build anything upon them. Luke xx. 42." But here it is not Luke, it is Matthew who speaks. It is our opinion that the correctness of the application of the word in the Psalm does not depend upon the question, whether David himself composed the Psalm or not. That Psalm is manifestly a poetical reproduction of the historical promise of Jehovah, which David received from the lips of the prophet Nathan, according to 2 Sam. vii. 12, and of the last words of David referring to it, 2 Sam. xxiii. 3. That the Psalm is Messianic, and in the stricter sense prophetically Messianic, is evident from the tenor of its whole connection. Similarly, in the prophet Daniel we must first distinguish the historical basis and the composition, and then again identify them; since both combined are in the *ἐν πνεύματι* of Scripture. Compare ch. xxiv. 15.

13. *In spirit.*—Luke ii. 27; 1 Cor. xii. 3; Rom. viii. 15. Not indeed *impulsu spiritus;* but in the element of the Spirit, of the Spirit of God, which is the principle of unity in the Scripture.

14. *Him.*—The Son of David as Messiah. The Rabbins saw in this Psalm one of the most clear and decisive Messianic prophecies. It was not till a later period that they retracted this interpretation. See Hengstenberg, Christology, on this Psalm.

15. *How is He then his Son?*—The answer is Rom. i. 3, 4; Acts ii. 25. It was not the ignorance, but the unbelief, of the Pharisees which declined the answer.—*And no man could answer.* Decisive *mandatum de supersedendo.*

16. *From that day durst no man.*—The great point of severance between the rabbinical, deistic Judaism, and Judaism Christian and believing. Bengel: nova dehinc quasi Scena se pandit.

DOCTRINAL REFLECTIONS.

See the preceding remarks. They will, we think, have shown that the question about the greatest commandment, and the Lord's counter-question concerning David's Son, the Greater than David, have a much higher significance than ordinary exegesis discerns in

them. It is the spiritual process of severance between the deistical apostasy of Judaism, and the true Messianic faith of Judaism—that is, Christianity itself. The silence of the Pharisees, after Christ's question, marks the crisis of their hardening. Hence the decisive and final rebuke of Jesus, and the departure from the temple: symbol of their desolation and judgment.

HOMILETICAL HINTS.*

The final assault of His enemies upon the Lord in the temple. —The last question of the Pharisees, and the last counter-question of the Lord.—The inquiry about the great commandment meant as a temptation of Christ: He will either lay aside His own majesty in presence of the majesty of God; or, asserting His own majesty, He will dishonour the majesty of God.—How the Pharisees understood the great commandment, to love God with all the heart: 1. In its opposition to the love of man; 2. in its opposition to the dignity of Christ.—The one great commandment in its all-comprehensive significance: 1. It unfolds itself into the Gospel, as a prophecy of salvation in the doctrine that the Lord, the incarnate Jehovah, was to be loved as God (the supreme Personality must reveal Himself); it unfolds itself into the law, in the two commandments, the ten, and all other subordinate ones.—To love God with all our life: with all our heart, with all our soul, and with all our mind.—The commandment of the love of God a strong testimony for His sacred and mysterious personality,—a witness also of His own glorious love.—Since God is love, love to Him must at once be kindled by the contemplation of Him.—How can the first commandment be the greatest, and yet the second be like unto it? 1. The first is the greatest, because it is the ground of the second, and embraces it; 2. the second is equal to it, because it is the copy of the first, and love to God is to be demonstrated by love to man. —The measure of the love of God: nothing is sufficient, neither our life nor all things. The measure of love to man: our love to ourselves.—The two commandments are inseparable: we cannot love God without loving our neighbour (against superstition); we cannot love our neighbour without the love of God (against unbelief).—Self-love has two conditions and guarantees: the love of God, and the love of man.—How far is self-love not commanded, and how far commanded? 1. It is not directly commanded, because it is a natural impulse of life; 2. it is indirectly commanded in the whole law and Gospel; since this natural impulse is diseased, and

has become selfishness.—One word of our Lord cuts through the wicked motive and the wicked error of the Pharisees.—The empire of love is an empire of personal life.—Love is the fulfilling of the law, Rom. xiii. 10.—The counter-question of the Lord; or, the proof of the divinity of Christ from the Old Testament.—As the commandment of love to man is related to the commandment of love to God, so Christ is related to the Father: subordinate, yet equal.—The severance between Christianity and apostate Judaism in the temple.—They asked no more questions: no Jew dares ask a Christian any question, or commence an attack upon him; the missionary impulse, to work among the Gentiles, is quite extinguished among them.

Starcke.—However the wicked hate one another, they unite against Christ, His kingdom and members.—If you would ask, cultivate a sincere heart.—Hypocrites inquire about the greatest commandment, but they do not keep the least.—*Osiander:* As no man is able thus perfectly to love God, no man can be justified by the law.—The question concerning Christ the most important and the most necessary.—It is not enough to acknowledge Christ as the Son of man. Christ is God and man in one undivided person.

Heubner.—The Rabbins were fond of discussing the relative greatness of commandments. The Jews counted 613 precepts: 365 prohibitions, and 248 commands. It is a delicate matter to make a distinction between great and little commandments. *Aristotle:* There is no love to God (connection between this word and the heathen denial of the supreme Personality).—Consult the representations of Fenelon and the earlier mystics concerning the stages of the love of God.—Piety towards God should be kind to man; and the love of men should be religious.—All commandments centre in love.—The whole ethical doctrine of Christianity very simple.—What think ye of Christ? always the question which finds out the genuine Christian.—Christ the Lord.—The dominion of Christ a dominion of love.—Faith and love closely connected to Christianity.

Bachmann.—What think ye of Christ? Manifold answers; how important the right one!—*Lisko:* The supreme command, and the supreme article of faith.

SEVENTH SECTION.

FINAL JUDGMENT OF CHRIST UPON THE PHARISEES AND SCRIBES. CHRIST OF HIS OWN ACCORD LEAVES THE TEMPLE.

CHAPTER XXIII.–XXIV. 1.

1 Then spake Jesus to the multitude, and to His disciples,

The Reproof generally. (VERS. 2–7.)

2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Its Application. (VERS. 8–12.)

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

The Particular Reproof: the Seven Woes. (VERS. 13–XXIV. 1.)

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and

cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord. xxiv. 1 And Jesus went out, and departed from the temple: and His disciples came to Him, for to show Him the buildings of the temple.

CRITICAL NOTES.

1. *The denunciation of the Pharisees and scribes, addressed to the people.*—This crisis is analogous to that of ch. xv. 10, when Jesus turned away from the Galilean Pharisees, after an annihilating rebuke, and turned towards the people. The provincial example must have its wider consummation in the temple. But the eternal significance of the present crisis is this: *Christ turns from the self-hardening hierarchy, and speaks immediately to the people.* The originality of this discourse as a whole has been denied by many, on the ground of Luke having given in ch. xi. some particular fragments of it. Ewald thinks that the discourse was compounded out of a large variety of original elements; but De Wette and Meyer are strenuous supporters of the original unity of the whole discourse. De Wette: "It is very appropriate that Jesus

should now first utter Himself so fully and comprehensively against His enemies." Meyer: "The whole composition has so original a character, and a character of such living unity, that it is hardly possible to separate its originality from that of its contents." "It is not an invective, or utterance of scorn, as many have called it: for instance, Ammon, who thinks that on that very account it never could have been thus delivered by Jesus." Heubner. The condemnation naturally included the Sadducees, so far as they were found among the scribes, and belonged to the dominant hierarchy. In themselves, and as a party, they were of no importance; nor were they ever recognised as leaders of the people.

2. *Sit in Moses' seat.*—The question arises, whether Moses' seat means his whole vocation and office, or only a part of it. De Wette: His seat as judge and lawgiver. Moses as lawgiver, or organ of revelation, did not, however, speak from his seat, but from Mount Sinai; and he could be relaxed only by prophets, or conclusively by Christ Himself. The seat of Moses is described, Exod. xviii. 13. Moses *sat* in the function of judge and administrator; and in this he might and did allow others to represent himself, who were to judge and rule according to the law of revelation. We have the more formal establishment of the office of elders in Num. xi. 16. The rule of the scribes and Pharisees was the rule of the Sanhedrim. But between the prophetic rule of Christ, and the political rule of the Romans, there only remained to them the Old Testament ecclesiastical function of explaining the law and administering discipline. Ἐκάθισαν, they sat and sit. "Among the Rabbins, the successor of a Rabbi was called the representative of his school, יֹשֵׁב עַל־כִּסְאוֹ; Vitringa Syn." Meyer.

3. *All therefore.*—The *therefore*, οὖν, is emphatic. Chrysostom and others say that the ceremonial system, and everything false and immoral, were to be excepted; since all this could not have been taught ἀπὸ τῆς Μωϋσέως καθέδρας. De Wette and Meyer: Jesus had in view only the contrast between their teaching and their life; and left the perversion of the office itself, as it existed *in praxi*, out of the question. But their doctrine was corrupt, not only in accidental practice, but in essential principle. We must limit the εἰπεῖν, which is used by Matthew in a formal sense, to the official utterance. Thus it is—Act according to their words in relation to the ecclesiastical laws of polity, but not in relation to the way of salvation. It was in harmony with the heavenly prudence of Jesus, and with the strain of all His work, that He should express the

fullest acknowledgment of the official authority of the Pharisees and scribes, even while He was preparing to unmask and set at nought their schemes and spirit. He did not impose upon His hearers a permanent subjection to the rule of the scribes and Pharisees. They could, however, be free only in Him and through Him: they must through the law die to the law. He whom the law has slain, and its community excommunicated, is alone free from its claims.

4. *But they bind.*—See Luke xi. 46. The binding together of individual things into a mass; has reference here rather to burdens of wood than to burdens of grain. Thus they compact their precepts into intolerable burdens. A fourfold condemnation: they make religion a burden, an intolerable burden; laying it upon the shoulder of others; moving it with no finger of their own—that is, to fulfil its precepts spiritually themselves.

5. *But all their works.*—Luke xi. 43.—*Their phylacteries*, φυλακτήρια, remembrancers and protectors. *Literal* application of the *figurative* expressions of Exod. xiii. 9, 16; Deut. vi. 8, 9, ch. xi. 18. Thence arose the תְּפִלִּין, containing passages of the law upon leaves of parchment—Exod. xiii. 1–16; Deut. vi. 4–9, xi. 13–22—which the Jews at the time of prayer bound, one on the left arm, one on the forehead, to show that the law should be in the heart and in the head. Buxtorf, Syn. ch. ix. p. 170. The term phylactery was doubtless formed from the φυλάξασθε τὸν νόμον, Exod. xiii. 10. It is not right, therefore, with De Wette and Meyer, at once to explain them as preservatives or amulets, having magical power. At first, they were simply remembrancers of the law; the heathen notion, that they were personal means of defence against evil spirits, did not arise till afterwards. It is probable that the perversion was not perfect at the time of our Lord; otherwise He would have done more than condemn their enlargement of their phylacteries. What He said about that, had reference only to hypocrisy, and the affectation of doing great things in religion. It is probably a result of this condemnation, that at the present day the size of these appendages is limited.—The *fringes*, κράσπεδα, ch. ix. 20; comp. Num. xv. 38. These *zizith* were fastened with blue ribands to the garments (see Bähr, Symbolik der Mos. Kult.). Blue was the symbolical colour of heaven, the colour of God, of His covenant, and of faithfulness to that covenant. The tassels themselves signified flowers, or birds; probably pomegranates, and therefore crimson, and not blue, as the ribands were. Thus they were remem-

brancers that fidelity to the covenant should flourish; or they were tokens that the flower of life was love, and that love must spring from faithfulness to the covenant.—*The chief seat,* τὴν πρωτοκλισίαν: "the first place at table; that is, according to Luke xiv. 8 (comp. also Joseph. Antiq. xv. 2, 4), the highest place on the divan, as among the Greeks. The Persians and Romans held the middle place to be the seat of honour. The word is not preserved, except among the Synoptics and the Fathers. Suid.: πρωτοκλισία ἡ πρώτη καθέδρα." Meyer.—*Rabbi, Rabbi.* They called the teacher by his title, not by his name. "My master, my master;"—the customary repetition of greeting on the part of the scholar among the Jews. רַבִּי was more honourable than רַב. Buxt. Lexic. Talm. "Master (καθηγητής) is more than Rabbi. The Rabbi was the teacher in a synagogue. Master was the head of a whole party of the school, who might be followed by many Rabbis (נָשִׂיא, נָגִיד, *rector, princeps*). The proud spirit of the Rabbis has crept into the Christian Church." Heubner.

6. *But ye.*—A warning application to the disciples of what had been said, vers. 8–12. The emphasis is on ὑμεῖς and ὑμῶν, placed first. Properly: over you one is Master.—*One Father:* Father, אָב, the supreme title of a teacher.—*On earth:* with allusion to the antithesis of the Father in heaven. The *earth* has, however, in the New Testament a symbolical meaning in opposition to the sea, the fluctuating world of the nations (see Rev. xiii. 11, comp. ver. 1; 1 John iii. 12; Matt. xvi. 19), as being the cultured world, the ecclesiastical establishment.—*Master:* in the spiritual sense,—καθηγητής, not to be confounded with κατηχητής. The third denomination has a special importance among the three: the first application points to the Jewish, the second to the Romish, hierarchy. No one should seek the distinction of founding a church.

7. *The greater.*—Comp. ch. xviii. 1, xx. 20; Luke xiv. 11, xviii. 14.) Meyer: "These prohibitions of Jesus refer to the hierarchical spirit which practically attached to the titles named at that period. Titles of teachers cannot be dispensed with, any more than the class of teachers; but the hierarchy, as it is established in the Romish Church, is quite contrary to the spirit and will of Christ. Well observes Calvin on ver. 11: "hac clausula ostendit, se non sophistice litigasse de *vocibus*, sed *rem* potius spectasse." We must mark the distinction: Ye shall call no man *father*, and shall not be called by any, *master*. The former exhortation points to the traditional perversions and disorders of the hierarchy, whether

in Judaism or Christendom. The worst corruption is the calling any man *father*; that is, to honour in any man an absolute spiritual authority. This religious homage is a contradiction to the absolute authority of the Father in heaven. "Deus dogmatum auctor: Jer. xxxi. 34; Isa. liv. 13; John vi. 45, ἔσονται πάντες διδακτοὶ Θεοῦ; 1 Thess. iv. 9, θεοδίδακτοι. Sed alio sensu patres recte vocantur, qui nos in Christo per Evangelium genuerunt, 1 Cor. iv. 15." Grotius.—The title of Rabbi referred to a constrained honour, which took away the brotherly equality of the faithful; or, in other words, the stamping of human scholastic teaching with the dignity of law. That both these errors touched too closely the authority of Christ, is asserted in the third exhortation: They should not be called spiritual guides, founders, etc., because One only had that dignity, Christ. See 1 Cor. i. 12. It can scarcely be denied that this decree forbids us to designate an ecclesiastical community by the name of a man. The expression, ὁδηγός, ver. 16 and ch. xv. 14, Rom. ii. 19, 20, is not so strong as καθηγητής.

8. *Woe unto you, scribes and Pharisees.*—There are seven woes generally reckoned: the first, therefore, might seem superfluous; and this recommends, again, the omission of ver. 14, which is also critically protested against. But, if we compare this discourse with the seven benedictions of the Sermon on the Mount, we observe that the eighth woe is a summary of the seven in a concrete form, just as is the case with the eighth and ninth benedictions. There, the concrete unity of all the benedictions is the being persecuted for righteousness' sake, for Christ's sake, as the prophets were persecuted in old time. But here, the eighth woe has the same force with respect to the Pharisees, who adorned the graves of the prophets, and yet showed that they themselves were no better than murderers of the prophets. This, therefore, leads to the supposition of a sustained antithesis between the benedictions and the woes:—

1. Poverty in spirit.	—Devouring widows' houses, and for a pretence making long prayers (being spiritually rich).
2. The mourners.	—The kingdom of heaven shut against others, while they go not in themselves. Fanaticism as opposed to repentance.
3. The meek.	—Zeal of proselytism.

4. Hungering and thirsting after righteousness.	—Casuistical morality, which corrupts the doctrine of sin: the human rising up against the divine. Swearing by the gold of the temple, by the offering.
5. The merciful.	—Tithing mint and anise; and leaving out righteousness, *mercy*, and faith.
6. The pure in heart.	—Cleansing the outside of the platter, the inside being full of uncleanness and covetousness.
7. The children of peace (messengers of life).	—Sepulchres, full of hypocrisy and *lawlessness*.

Summary of the Seven.

Persecuted for righteousness' sake, as the prophets were persecuted.	—Murderers of the prophets.
Persecuted for Christ's sake.	—The ninth woe is wanting, and that in a remarkable way. Instead of it, we hear the lamentation of Christ over Jerusalem. (See below.)

9. *Ye devour.*—We put ver. 14 before ver. 13, for the reasons given in the Critical Notes. It is to be remarked that our Lord here establishes precisely the same connection between the worldly care and covetousness of the Pharisees, and their hypocritical formality, as in ch. vi. 1, 19; but in that passage the inference is inverted, and the Lord returns from the hypocrisy to its root—worldliness of mind and covetousness. The ὅτι gives the reason: *therefore, because.* The καί is not "mechanically brought from Mark." It marks an advancement in the guilt.—*Devour widows' houses.* To obtain these unrighteously was damnable in itself; but much more when this was done under the cloak of piety, or καὶ προφάσει. The περισσότερον κρίμα we refer, as a prolonged sentence, to the lengthened hypocritical prayers which went before. "At a very early date this avarice crept into the Christian Church; and therefore Justinian passed ordinances forbidding the clergy to inherit possessions." Heubner.

10. *Ye shut up.*—The kingdom of heaven, appearing with Christ, was a palace, or, more precisely, a wedding-hall, with open doors. The hypocrites shut the kingdom of heaven *before* the people, ἔμπροσθεν.—*For ye neither go in yourselves.* The shutting up is therefore twofold: 1. by their own guilt and wicked example; 2. by the actual keeping back of those who are entering, who not only would go in, but have their feet already on the threshold. So was it with Israel. They were on the point of believing, when the ecclesiastical authorities drew them back into unbelief.

11. *Ye compass sea and land.*—Fanatical proselytism. 'Danz: "De cura Hebræorum in conquirendis proselytis in Meuschenii N. T. ex Talm. illus. p. 169." That the Pharisees undertook actual missionary journeys, might seem probable from Joseph. Antiq. xx. 2, 4 (not 3 and not 1); but this passage speaks of a Jewish merchant who made proselytes, and the remnant of the Ten Tribes were very abundant in Adiabene. But we may suppose that there were such missions, and, indeed, that a proselyting impulse generally drove the Jews through the world. The Pharisee, however, as such, did not make proselytes from heathenism to Judaism merely, but also from Judaism to Pharisaism.

12. *The child of hell.*—One who has fallen into the danger of so perishing.

13. *Twofold more than yourselves.*—Διπλότερον, according to Valla, must be taken as an adjective, and not, as is customary, adverbially. But how was the proselyte worse than the Pharisee? Olshausen: Because the proselytes were without the spiritual substratum of the Mosaic economy, which was an advantage the Pharisees still possessed. That is, the latter were Jews and Pharisees, while the proselytes were only a caricature of Pharisaism. De Wette: Error and superstition are doubled by communication. Meyer: On account of the tendency in all factions, whereby proselytes become worse and more extreme than their teachers. Thus the proselyte is a Pharisee of a higher degree. We might point to the Idumeans as examples, who converted John Hyrcanus (not till afterwards a Sadducee) by force in their ξηρά—"τὴν θάλασσαν καὶ τὴν ξηράν"—or Petra. The house of Herod afforded a striking illustration of the character of such proselytes, in whom the dark elements of heathenism were blended with the dark elements of Judaism. The proselyte Poppœa probably urged Nero to the persecution of the Christians. But that the misleader is generally worse than the misled, is a fact which does not here come into

view; it is a wicked conversion that is spoken of, and the intensification of Pharisaism with the course of time. De Wette rightly observes, that Jesus does not here mean the endeavour to convert the Gentiles to Judaism generally. Meanwhile, Judaism as Judaism was not called to any distinctive mission to the heathen, but only to prepare the way for that mission. Legality can only make proselytes; the Gospel alone can convert. See Heubner on Proselytes and Proselytizing, p. 346. Cardinal Dubois, under the regency in France, *convertisseur en chef.*

14. *Woe unto you, ye blind guides!—Casuistry* as the lax perversion of the fundamental laws of religion and morality. The mark common to both the examples given is this, that the divine institution, imposing holy obligation, is counted for nothing; and that, on the other hand, the human work which requires sanctification through the divine is placed in its stead. "The Pharisees distinguished oaths, in respect to their validity, according to external, superficial notes, only in the interests of unconscientiousness." De Wette.—*By the temple.* The oath is very frequent, *by this dwelling,* הזה המעון: Wetstein and Lightfoot.—*By the gold of the temple.* By its golden adornments and vessels of gold; or by the temple-treasure. Jerome and Maldonatus are in favour of the latter. When we distinguish between the essential house of God, and the house of God as ceremonially adorned with gold, then Pharisaism swears only and always by the gold of the temple: it cannot swear by the temple itself. The outer manifestation is to it the reality itself: that is, for example, a church "with naked walls" is no church. "Meanwhile it is probable that the pharisaic and hierarchical covetousness preferred the oath by the treasure of the temple." De Wette.—*It is nothing.* It has no significance, and imposes no obligation: the *reservatio mentalis* of Jesuitical morality.—*He is guilty.* Bound to observe the oath.

15. *For which is greater?*—Superiority of the originally holy, the divine, to that which is derivatively holy, the human, which is made holy only by the divine. The same relation which the gold bears to the divine house, the offering brought by man bears to the fire of God, which makes the altar an altar.

16. *Whoso shall swear by the altar.*—To any living view of the altar, the offering is one with the altar. Casuistry cuts asunder the living relations of religion, kills its life, denies its spirit, and idolizes its body.

17. *And whoso shall swear by the temple.*—We expect to hear,

"he sweareth also by the gold of the temple." But this is self understood; and therefore Christ returns back to the Lord of the temple, who makes the temple what it is, and makes heaven, the great temple, what it is. The oath has its significance generally in this, and in this only, that a confirmation by God is a declaration uttered as before God.

18. *And he that shall swear by heaven.* — Meyer: "The contrary of ver. 22 is found in *Schevuoth*, f. 35, 2: Quia præter Deum, cœli et terræ creatorem, datur etiam ipsum cœlum et terra, indubium esse debet, quod is, qui per cœlum et terram jurat, non per eum juret, qui illa creavit, sed per illas ipsas creaturas."

19. *For ye pay tithe.*—The ordinances concerning tithes (Lev. xxvii. 30; Num. xviii. 21; Deut. xii. 6, xiv. 22–28) placed the fruits of the field and of the trees under the obligation; but tradition applied the law to the smallest produce of the garden, to the anise, and mint, and cummin (Babyl. Joma, f. 83, 2. Lightfoot). —*The weightier: βαρύτερα.* De Wette: Those things which were harder, *difficiliora.* Meyer: The more important, *graviora.* "It is very probable that Jesus referred to the analogy of the præcepta gravia (חמורים) et levia (קלים) among the Jewish teachers. (See Schöttgen., p. 183.)" But there is no need to distinguish things which do not differ: the important supposes the difficult. "It presupposes a blunted moral feeling to be anxious about little faults, but to think little about great ones" (Luther, x. 1986, applies this passage to the Papal Government.—*Judgment, κρίσις,* מִשְׁפָּט. (See Isa. i. 17.) Thus, not righteousness itself, but fidelity in the discharge of duties according to the principles of righteousness. The mark of this care for right is, that it is one with mercy; and this mercy cannot be substituted by a hypocritical appearance, the almsgiving of the Pharisees (Matt. vi. 1).—*Faith, τὴν πίστιν.* Luther, "faith;" Meyer, "fidelity," as in Rom. iii. 3; Gal. v. 22. The opposite is *ἀπιστία.* Scriptural language does not distinguish between the two ideas, as ours does. Faith and fidelity are one in the principle of trust. But here ethical, subjective faith, or fidelity, is meant. Christ marks the moral development of the law in three stages: 1. The faithfulness of the Mosaic position: rigid care of law and right (Elias). 2. The prophetic position: mercy to sinners, and even to the heathen, as the internal principle of legality. 3. Messianic fidelity as the fulfilment of the whole law. True fidelity is identical with this fidelity. Heubner: *κρίσις,* conscientiousness:

πίστις, sincerity. Pharisaism owes its legalist character to its declining the heavy requirements of internal religion.

20. *These ought ye to have done, and not to leave the other undone.*—True and internal adherence to law places the great matter first, without being lax in the less.

21. *Blind guides*, ver. 24.—He refers to this, that they not only acted as hypocrites, but also taught as hypocrites. Ver. 16 completes a perfect woe against all casuistical doctrine. But here the words, and what follows them, explain the woe of ver. 23 rather in its dogmatic side. The appellations, "Ye fools and blind," vers. 17 and 19, represent them as self-blinded and in voluntary delusion.

22. *Strain out a gnat.*—Ye strain (the wine) in order to separate off the gnats. The *liquare vinum* had among the Greeks and Romans only a social significance; but to the Pharisees it was a religious act. It was supposed that the swallowing of the gnat would defile them; and therefore the Jews strained the wine, in order to avoid drinking an unclean animal. Buxtorf, Lex. Talm. Wetstein, from Chollin, fol. 67, culices pusillos, quos percolant. The actual custom is here a symbol of the highest Levitical scrupulosity; and the opposite, the swallowing of camels, which of course could only signify the most enormous impurities in the pleasures of life, was the symbol of unbounded and unreflectingly stupid eagerness in sin. The expression is of a proverbial type. The camel was in the law unclean, because it had no divided hoof, Lev. xi. 4; and, moreover, this hypothetical swallowing of the camel would involve a thorough violation of the Noachic prohibition of eating blood and things strangled.

23. *The outside of the platter.*—Figurative description of the legal external gratification. Cup and platter; meat and drink.—*But within.* Here we have the internal and moral side of gratification.—*They are full of extortion and excess.* "That of which they are full, wine and food, was the produce of robbery and excess (ἀκρασία, a later form of ἀκράτεια)." Meyer. See Isa. xxviii. 7.

24. *Thou blind Pharisee, cleanse first.*—The rebuking adjective points here also to the absurdity of their practice.—*Cleanse* the inside. Sanctify thy enjoyment by righteousness and temperance.—*That the outside may be clean.* Fritzsche: May be able to be cleansed. Meyer, better: That the purity of the externals may follow. "External purity is not here declared to be dispensable (De Wette); but it is declared not to be true holiness, which must

follow the purification of the inner man." It is here presupposed that all their adorning of the outside must fail to make even that clean, so long as the inside is full of defilement: that is, Levitical purity without moral purity is itself defilement. (Bengel, in a gentler expression, *non est mundities.*)

25. *Whited sepulchres.*—"The graves were every year, on the 15th Adar, whitened with a kind of chalk (*κονία*)—a practice derived by the Rabbins from Ezek. xxxix. 15; not merely for the sake of appearance, but also that these places, the touch of which was defilement (Num. xix. 16), might be observable and easily avoided. (See the rabbinical places in Lightfoot and Wetstein.) Thus they always had a pleasant appearance outwardly." *Meyer.* But thus also they were adorned. Luke xi. 44 is a related thought, not, however, the same.

26. *Full of dead men's bones.*—Dead bodies were unclean according to the law, and the touch of them defiled (Num. v. 2, vi. 6): this was specially the case with the bones of the dead. Spiritual death exerts a deadly influence (1 John iii. 14, 15); and thus what follows, the murder of the prophets, is introduced. Hypocrisy is here the wicked disguise; and *ἀνομία,* iniquity, is not simply immorality, but consummate theocratical lawlessness.

27. *Ye build the tombs of the prophets.*—The antithesis is delicate: *And garnish the sepulchres of the righteous* (canonized good men). The latter are acknowledged at once, and received their monuments; the prophets, on the other hand, often lay long in their uncelebrated or even dishonoured graves. Later generations then began to become enthusiastic about them, and make their common graves elaborate monuments. "The custom of building monuments to ancient and celebrated persons, has existed among all people and in all ages. Comp. Wetstein, Lightfoot, Jahn, Arch. i. 2." De Wette. Consult Robinson on the remarkable sepulchres around Jerusalem, and the so-called sepulchres of the prophets.—*And say.* First of all, by the fact of adorning their sepulchres.—*If we had been in the days of our fathers.* Primarily, by *natural* lineage, but also in the sense of fellowship: *Sons* of the murderers in a spiritual sense; which De Wette, without any reason, opposes. That they testify concerning themselves: but how? Meyer: "When ye thus speak of your fathers, ye give testimony against yourselves, that ye belong to the kin of the murderers of the prophets." But the meaning is rather, the opposite of this: Since ye repute the fathers, in spite of their murderous spirit against the prophets, as being in the

fullest sense of the word, in your traditions, your fathers; and explain the ancient blood-guiltiness, which has been transmitted to you, only as accidental evils into which they fell, or as the product of a barbarous age. Just as in these days the horrors of the Inquisition are excused on account of the barbarism of the Middle Ages, although they had their essential root in the fanaticism of the principle of tradition. The continued acknowledgment of those old false principles, from which those murders sprang, was the reason why the continued guilt was sure to advance to consummate judgment. Heubner quotes: Sit licet divus dummodo non vivus.

28. *Fill ye up then the measure.*—Chrysostom says that this was spoken prophetically; Grotius, permissively. De Wette and Meyer make it an ironical imperative. The difficult analogon of this difficult passage is the word of Jesus to Judas, John xiii. 27, "What thou doest, do quickly." The final means to scare the wicked from their gradually ripening iniquity is the challenge—Do what ye purpose at once! If this is irony, it is divine irony, as in Ps. xxi. 4.—*Fill ye up.* The ancient crime of the prophet-murdering spirit ran on continuously through the ages. (See Isa. vi.; Matt. xiii. 14; Acts xxviii. 26.) Its consummation was the murder of Christ. Fill up then, even ye,—*καὶ ὑμεῖς.* The emphasis, however, falls upon the *πληρώσατε.* Ye, who condemn the murderers of the prophets, will *even* fulfil the measure of their guilt.—The measure of guilt. The expression was, according to Wetstein, current among the Rabbins. With the full measure of guilt judgment begins. The passage, Exod. xx. 5, which De Wette quotes, describes the generic nature of guilt in the reduced sphere of a single house; and the guilt of a community, of a church, of an order, is to be distinguished as an enlarged measure of the more limited family guilt.

29. *Ye serpents.*—Comp. Luke iii. 7. *Πῶς φύγητε.* The *Conj. delib.* supposes the matter to be inwardly decided.—*The condemnation of hell.* The sentence which condemns to hell. The expression *judicium Gehennæ* was used by the Rabbins: Wetstein.

30. *Wherefore I send,* ver. 34.—Fearful teleology of judgment. The messengers of salvation must hasten the process of doom for the hardened. Sin, which will not be remedied, must be drawn out into its full manifestation.—*Behold, I send unto you.* This is difficult, inasmuch as Jesus seems to bring down into the present, as His own sending, the sending of the prophets who had appeared in earlier times. Van Hengel: The quotation of an old

prediction. Olshausen refers to Luke xi. 49, Jesus speaking here as the essential Wisdom. De Wette: Jesus utters this with the feeling of His Messianic dignity; these prophets and wise men are His own messengers and Apostles. But here it is not merely the New Testament martyrdoms that are meant: the whole history of the persecutions of the prophets appears teleologically, *i.e.*, as judgment. Hence Jesus speaks out of the central consciousness of the theocratical wisdom: comp. Matt. xi. 19. As the last who was sent of God, He was the moving, actuating principle of all the divine missions: comp. John i. 26. But as the Old Testament times were not excluded, so the New Testament times were not included. The Futures are prophetic, as is the whole passage. Hence in the σταυρώσετε Jesus thought assuredly of Himself. Meyer refers to the crucifixion of Simeon, Bishop of Pella: Euseb. 3, 22.—The expression καὶ ἐξ αὐτῶν is very strong. They will be no better than brands for the fire of your fanaticism.

31. *That upon you may come.*—The common expression for judgment, Eph. v. 6, as intimating its inevitableness, suddenness, and completeness.—*The righteous blood*, דַּם נָקִי; that is, the punishment for it, comp. ch. xxvii. 25, but such as the righteous blood has awakened. Innocent blood appears as the leader of punitive powers: comp. Gen. iv. 10; Heb. xii. 24; Rev. vi. 10. Certainly the blood of Christ speaketh better things than the blood of Abel; but that blood has also its condemning character, and indeed the shedding of that blood was the consummate judgment of the world. *The righteous blood* is here emphatic: the consecrated, sanctified blood of the prophets. Bengel: *αἷμα*, ter hoc dicitur uno hoc versu magna vi. Ἐκχυνόμενον, in the Present. The blood is a continuous stream, which still flows and will flow, especially in its spiritual influence.

32. *Zacharias, son of Barachias.*—See 2 Chron. xxiv. 20. Zechariah, the son of the high-priest Jehoiada, stoned in the court of the temple by command of the king. There are difficulties here: 1. He was not the last of the martyrs of the Old Testament: the murder of Urijah, Jer. xxvi. 23, was of a later date. But there was something pre-eminently wicked in the destruction of the former. Zechariah was the son of a high priest of the greatest merit; he was murdered between the temple and the altar, and died crying, The Lord seeth, and will avenge it. And, moreover, his destruction was always vividly in the remembrance of the Jews. See Lightfoot on this passage. 2. The father of Zechariah was

Jehoiada, here called Barachias. Beza's explanation was, that his father had two names; others think that Barachiah was the father, Jehoiada the grandfather; others, such as Kuinoel, suppose that the words, "son of Barachias," are a gloss; while Meyer and De Wette decide that an error in the name has crept in. "Probably Jesus Himself did not mention the name of the father (Luke xi. 51), and it was added from an original tradition: the error was the result of confounding the person with the better-known Zechariah the prophet, whose father was named Barachias (Zech. i. 1). This tradition was followed by Matthew; but in the Gospel of the Hebrews the error was not found (according to Jerome, the name there was Jehoiada.)" Meyer. According to Hammond and Hug, the Zacharias meant was the son of Baruch, who was killed in the temple after the death of Christ (Joseph. Bell. Jud. iv. 6, 4). Hug thinks that Jesus spoke in the Future, but that the Evangelist, after the event had taken place, put it in the Preterite. But this is an untenable notion, even apart from the difference between Baruch and Barachias. Others, who have referred the words to the Zachariah of Josephus, have explained them as interpolation. Chrysostom quoted an ancient opinion, according to which it was the last but one of the lesser prophets, Zechariah. Origen, Basil, and others, thought it was Zacharias, the father of John the Baptist —following a mere legend; and, with reference to this last, had Jesus come down to such recent times, He would doubtless have mentioned John the Baptist himself. The Lord speaks not of the blood-guiltiness of the present generation, but of the guilt of former times, which came upon the present generation because they filled up the iniquities of their fathers. Pharmacides, *περὶ Ζαχαρίου υἱοῦ Βαραχίου*. Athens, 1838. Assuming that Barachias was the father, and Jehoiada, the grandfather, we might ascribe the change of name to the translator of St Matthew. It is against De Wette and Meyer that the primitive evangelical tradition mentioned Zacharias as the son of Jehoiada. It is very difficult to determine whether Matthew, in his familiarity with the genealogies, had a more correct account than that of the Book of Chronicles, or whether his translator made the change. It is in favour of the supposition of Jehoiada being the grandfather, that he died at the age of 130, and that Zechariah, who is called his son, was laid hold on by the Spirit at a later time, and appeared as a prophet.

33. *Jerusalem, Jerusalem* (Luke xiii. 34).—Language of the more mighty emotion of compassion after the stern language of

judgment. But with the change of feeling there is also a change of subject, and of the exhibition of the guilt. In the place of the Pharisees and scribes, it is Jerusalem; that is, the centre as well of the hierarchy as of the people. This name combines the poor misled and the blind misleaders,—the present, also, and the past; and as, before, the punishment of ancient blood-guiltiness was spoken of, so now Jerusalem's own personal guilt is denounced as justifying this condemnation.—*Thou that killest.* The expressions ἀποκτείνουσα and λιθοβολοῦσα are emphatic in two ways: first, through the participial form, and, secondly, through the Present tense,—the murderess of the prophets, the stoner of those sent of God.—*How often would I have gathered!* The Lord still speaks out of the theocratic, prophetical consciousness which embraces in one the Old and New Testaments; yet the "how often" presupposes a frequent operation of the Lord's grace in Jerusalem, and visits which the Evangelist was acquainted with, but which did not fall within his plan.—*Thy children;* that is, thy inhabitants. But, in a wider sense, all the inhabitants of the land were children of Jerusalem.—*As a hen.* Allusion to the destruction which impended over Jerusalem, in a figure which signified that He would have taken Jerusalem under the protection of His Messianic glory if it had turned to Him in time. The figure of the hen was often used by the Rabbins concerning the Shechinah, as gathering the proselytes under the shadow of its wings.—*But ye would not.* The one and peculiar guilt of Jerusalem was unfolded in the guilt of her individual children. Jesus knew that with the obduracy of the authorities the obduracy of the city and its children was decided. Hence He used the Preterite, not the Present. Jerusalem's children had made their choice. The crucifixion of Jesus and the fall of the city were one.—It is quite an independent question, how many of the individual inhabitants of Jerusalem were saved by apostolical preaching.

34. *Behold, your house.*—No longer "My Father's house." According to Grotius, Meyer, etc., *the city;* according to De Wette and others, *temple and city.* But the only true interpretation is that of Theophylact, Calvin, Ewald, *the temple.* For the word marks the moment at which Jesus leaves the temple, and leaves it for a sign that it was abandoned by the Spirit of the theocracy. Indeed, the leaving of the temple intimated that not merely the city, but also the land, was forsaken of the Spirit; for the temple is referred to in its symbolical meaning. We retain the addition "desolate,"

a spiritual ruin. It was omitted in some copies, probably because it was thought that the word would open up some prospect of a restoration of the temple. But the prospect of the restoration of Israel involves only the rebuilding of Israel's temple in the Spirit of Christ.

35. *For I say unto you.*—Most solemn declaration.—*Ye shall not see Me henceforth:* in My Messianic work and operation. From that, as among the Jews, He now entirely withdrew. See John xii. 37, 49. After the resurrection, He showed Himself only to His own people.—*Till ye shall say.* Neither at the destruction of Jerusalem (Wetstein), nor the advent of Christ (Meyer), but the future general conversion of Israel (Rom. xi.; Zech. xii. 10; Isa. lxvi. 20).—*Blessed be He that cometh,* Ps. cxviii. See the notes on the entry into Jerusalem. Jerusalem itself had not met the Redeemer with these words of greeting, but had asked, Who is this? Thus it is an intimation of a future conversion.

36. *And Jesus went out.*—It is not merely a local departure from the temple that is meant. It is true that He had overcome all the assaults of His enemies in the temple; but still they had declined to give Him their faith, and at length had declined it by their absolute silence. And as the Lord of the temple, the temple had rejected Him, in the person of those who had legal authority in it. That was the fall of the temple; and it was then decided that it was no more now than a den of robbers, in which all—the Messiah, and the Spirit, and the hope of the Gentiles, and the blessing of Israel—was as it were murdered. He takes farewell of the temple; and from that time forward it became no better than a hall of desolation, a waste and forsaken region. According to a Jewish legend in Joseph. Bell. Jud. vi. 5, 3, the guardian angels of the temple similarly deserted it at a later period. "At the Pentecost, when the priests for the night went into the temple to perform the divine service, they heard a great and rushing sound, and then the cry, μεταβαίνωμεν ἐντεῦθεν.—Tacitus, Hist. v. 13: Expressæ repente delubri fores et audita major humana vox. Excedere deos; simul ingens motus excedentium. In the fortieth year before the destruction of Jerusalem, the lamp in the temple was extinguished of itself, according to Jewish accounts (See Lightfoot, Hor. Heb. ad Matt. xxvi. 3). The synagogue is still a place void of God, because it knows not Christ." Heubner. Indeed, this departure of Christ was not absolutely the last; for, after the resurrection, He solicited His enemies there, in the person of His

Apostles. For the last time He left it when Paul was condemned in it (Acts xxi. 33, xxii. 22), and James the son of Alphæus was slain (Joseph. Antiq. xx. 9, 1).

DOCTRINAL REFLECTIONS.

1. See the preceding remarks.

2. The seven benedictions of the Sermon on the Mount were summed up in an eighth: Blessed are all who are persecuted for righteousness' sake. And this benediction has here its counterpart in a comprehensive woe, the eighth, upon the murderers of the prophets. But the ninth benediction, "Blessed are ye, if ye be scorned and persecuted for My sake," has no counterpart among the woes, but the cry of distress over Jerusalem. True, that the Jews themselves afterwards cried, "His blood be on us and on our children" (ch. xxvii. 25); but Jesus Himself knew that His "blood would speak better things than the blood of Abel." Hence the change of the ninth woe into the lament over Jerusalem.

3. The guilt of the scribes and Pharisees became now, to the Lord's view, the guilt of Jerusalem, and then the guilt of the nation itself. For Jerusalem was the representative of the spirit of the Pharisees, and of the people generally. Jerusalem was the sole representative of the life and the honour, of the fathers and the glory, of the youth and the hope of the nation. Jerusalem represented the children of the nation, so often threatened by tempests of ruin, and now threatened by the saddest of all. Therefore the Lord mourns and laments over His own ruined Jerusalem. All the missions and messages of God which had been sent to Jerusalem, and which formed the ground of Israel's judgment, to Him appeared now rather as so many efforts and impulses of God to save them. His own compassionate desire to save them had been active throughout all those ages of divine mission; but especially had it been active during the time of His own labours and ministry. His whole course through life was troubled by distress for Jerusalem, like the anxiety of the hen on account of her chicken endangered by enemies. She sees the eagle threatening in the sky, and seeks with distress to gather them together under her wings. With such distress, Jesus saw the Roman eagles approach for judgment upon the children of Jerusalem; and sought with the strongest solicitations of love to save them. But in vain! They were like dead children to the voice of maternal love!

4. Stier: "Jehovah represented His dealing with His people,

first, as that of an eagle, hovering over her young and bearing them on her wings (Deut. xxxii. 11); but at last, as that of a hen which strives to extend her wings over her imperilled chicken." Antithesis between the fidelity of ruling power, and the fidelity of suffering for salvation.

5. *Behold, your house.*—Words which were sealed by the vain attempt of Julian to build the temple again, as well as by its whole subsequent fate.

6. *Till ye shall say, Blessed.*—Sepp iii. 31: The Jewish rulers failed in this greeting in the day of the Palm-entry, and the people fail in it to this day. This word contains a definite promise of the national restoration of Israel, as it is set forth in Rom. xi., and in many passages of the prophets. See Alfred Meyer's *die Jude;* where, however, there is too much intermingling of Jewish Christian expectations.

7. Jesus, after departing from the temple, still remained quietly in the court of the women, and blessed the widow's gift; thereby blessing true and simple piety for ever, in the midst of debased and degraded ceremonial observances, Mark xii. 41; Luke xxi. 1.

HOMILETICAL HINTS.

1. *The Preface* (vers. 1–3), *and the germ of the whole.*—The preaching of the truth must, according to the repeated example of the Lord, turn from those who persistently scorn it to the common people.—The great condemnation pronounced by Jesus in the temple upon the Pharisees and the scribes.—The Lord vindicates and protects appointed ordinances, even while vehemently condemning those who administered them.—High esteem for the office never excludes free condemnation of the abuses of those who hold it.—Hypocrites condemn their own works by their own words.

2. *The General Rebuke* (vers. 4–7).—Despotism in holy apparel, and in the domain of the conscience: doubly concealed, doubly fearful, doubly ruinous, doubly impotent.—The Lord holds up to His disciples the idea of spiritual ambition for an everlasting warning.—The power of faith disposes of the pretensions of spiritual ambition: faith in the Holy Ghost as the Teacher; faith in God as the Father; faith in Christ as the Lord and Guide. (Thus the Apostles' Creed, rightly understood, is threefold Protestant.)—Out of the humility of fidelity springs the courage of freedom.

3. *Specific Rebuke: the seven woes* (vers. 13–18).—The seven benedictions and the seven woes.—The eighth woe as the summary

of the seven: like the eighth benediction.—The ninth woe is changed into a lamentation over Jerusalem.—*First woe:* Spiritual ambition; petitioners changed into beggars.—The long prayers of the hypocrites, and the long sentence of judgment.—*Second woe:* Those who shut the kingdom of heaven.—*Third woe:* Proselytism; soul-winners and soul-ruiners.—*Fourth woe:* The work of man up, the work of God down: the inward nothing, the outward everything.—The true oath always by the living and true God. The blindest ignorance connected with a conceit of keenest insight into the laws of the kingdom of God.—*Fifth woe:* Legality in little things; lawlessness in great. Straining out gnats; swallowing camels.—*Sixth woe:* The outside and the inside of the cup and the platter; or, the feast of the religious and moral hypocrite: 1. In the outward form, consecrated or adorned; 2. in the inner character, abominable and reprobate.—*Seventh woe:* The whited sepulchres: like pleasant abodes outwardly; caves of bones, diffusing death, within. Spiritual death, in the guise of spiritual bloom.—*The eighth woe:* The murderers of the prophets.—How the garnishing the sepulchres of the prophets is suspicious: first, it bears witness to a diseased hanging on to antiquity; and thus it robs the prophets of the present of their rights.—To persecute Christ in His saints, is to persecute Christ Himself.—He who would free himself from the blood-guiltiness of olden times, must free himself from the principles which created it then.—Ancient guilt finds its miserable consummation in sure judgment, however long delayed.—The sinner's inherited guilt becomes his own, through his own personal guilt.

4. *The Departure from the Temple.*—The temple desecrated by obduracy: a house of men, forsaken of God; a house of desolation, forsaken of the Spirit; a house of misery and death, forsaken of Christ.—The golden sunset after the evening storm; or, the prospect of the restoration of Israel.—The departure of Christ from the temple of the Jews: 1. The close of a mournful past; 2. the sign of a miserable present; 3. the token of a sad futurity.—The last word of the Lord to His people, the announcement of His first royal advent to punish His people (in the destruction of Jerusalem).

Starcke.—All hypocrites are keen towards others, but they turn everything complacently to their own advantage.—*Canstein:* A faithful teacher uses severity towards himself, but he rules those who are under him with gentleness.—By thy words wilt thou be

condemned.—They would fain have had men to believe that there was a special sanctity in the habit of their order.—*Quesnel:* God's word and truth is an inheritance common to all the brethren. He who would make himself master of it, and glory in being its lord, and keep his brethren from the use of it, is a robber of the Church's inheritance.—The Church of Christ is a family, of which God alone is the Father.—*Hedinger:* Let no man vaunt himself of his position and office.—The gifts by which we are useful to others are from Christ, and they are the gifts of grace.—Humility is the true way to abiding dignity.—Hypocrites would convert others, while they are themselves unconverted; hence, both they and their converts go from worse to worse.—It is not God, but gold, not the altar, but what is on it, that they are concerned with.—Swearing by the name of the great God is, indeed, a matter of tremendous importance.—Sins reproduce one another: when one has wasted what he has robbed, he robs again that he may waste.—The unconverted man is like a sepulchre, in which the man lies in his corruption.—*Quesnel:* Many are Christians in name and appearance; few in spirit and in truth.—*Canstein:* At last the whited mask drops off, and the hypocrite is naked and discovered.—Garnishing the graves of the old martyrs, and making new ones.—When men in their wickedness receive no more exhortation, but make a mock of God and His servants, the measure of wrath is very near being filled up.—*Wherefore I send unto you.* Rom. ii. 4: The goodness and long forbearance of God. God knows how to trace home all the blood-guiltiness of the history of mankind: He will make the guilty responsible. Woe to them who became partakers of the guilt!—*Verily I say unto you.* God's threatenings are not in sport.—*Jerusalem, Jerusalem.* The fatherly heart of God is earnest in calling men to salvation; and the cause of ruin is the evil will of man.—*Osiander:* Contempt of God's word is followed by the downfall of all rule, authority, and good institutions, Dan. ix. 6, 11, 12.—*Canstein:* There is a time of grace; there is a day of judgment.

Gerlach.—Notwithstanding these solemn prohibitions, how much of these sins have been found in all churches and sects, from the highest to the least!—These rules of the Pharisees about swearing (ver. 16) were doubtless designed, first, to relax the strict obligation of certain oaths of common life; and then to enrich the temple-treasure, by attributing a greater sanctity and more rigid obligation to the gold which was ordained for the temple, and the sacrifices which were ordained for the altar, and which were partly the per-

quisite of the priests: comp. ch. xv. 5; Mark vii. 11.—Every sinner who, in spite of the divine warnings, walks in the footsteps of his fathers, draws down upon his own head the punishment which was in their times mercifully deferred and suspended.

Lisko.—The condemnation of Jesus affects all who are contented with *appearing* that which they should *be*. The woe is upon their deceiving of souls, their hypocritical covetousness, their hypocritical proselyting, their hypocritical trafficking with oaths, and all their other hypocritical ways.

Heubner.—The dignity of the ministry is to be honoured for its own sake.—*What they say.* The ordinances of men always a burden; the commandments of God and of Christ are always a gentle yoke.—Christ does not forbid the title, but the ambition for it. Application to the Romish Church, and the name *Papa universalis. Pater.*—Not ruling, but serving, makes greatness.—Great difference between zeal for conversion and ambition for conversion. —Hypocrisy in vows, *reservatio mentalis.*—Ask whether anything impure clings to your enjoyment: the tears and sighs of the poor.—It is a base reverence for the great of olden time, which will not seek to imitate them.—Every generation should be improved by the preceding; if not, it is made worse.—The great design of Jesus is *to gather* in poor, wandering, and scattered children of men into one family of God.—*Desolate.* Every Christian temple, in which Christ is not preached, is empty; so is every heart which He does not inhabit.

PART FIFTH.

FINAL AND FULLEST MANIFESTATION OF CHRIST AS THE PROPHET; OR, DISCOURSES OF THE LORD CONCERNING THE "LAST THINGS."

ACCORDING to the Gospel of Mark, ch. xiii. 1, it is to be assumed that Jesus, after His departure from the temple on the evening of His contest with the Pharisees, that is, on the evening of Tuesday in the Passion-week, went out to Bethany. Further, that He paused on the brow of the Mount of Olives, looked back upon the city and the temple, and explained to the three confidential disciples, Peter,

James, and John—Andrew being on this occasion added to them—the full significance of His solemn departure from the temple; giving them the signs of the approaching destruction of Jerusalem and of the end of the world, as also the signs of His own glorious coming. In harmony with apocalyptical style, He exhibited the judgments of His coming in a series of cycles, each of which depicts the whole futurity, but in such a manner that with every new cycle the scene seems to approximate to, and more closely resemble, the final catastrophe. Thus, the first cycle delineates the whole course of the world down to the end, in its general characteristics (vers. 4–14). The second gives the signs of the approaching destruction of Jerusalem, and paints this destruction itself as a sign and a commencement of the judgment of the world, which from that day onwards proceeds in silent and suppressed days of judgment down to the last (vers. 15–28). The third describes the sudden end of the world, and the judgment which ensues (vers. 29–44). Then follows a series of parables and similitudes, in which the Lord paints the judgment itself. Ch. xxiv. 45–51 exhibits the judgment upon the servants of Christ, in their ecclesiastical offices. Ch. xxv. 1–13 (the wise and foolish virgins) exhibits the judgment upon the Church. Then follows the judgment upon individual members of the Church (vers. 14–30). Finally, vers. 31–46 introduce the final judgment upon the whole world. The relation of all these sections to each other will be shown in the Critical Notes upon the first. The time requires that we regard all these discourses about the last things as spoken on the Tuesday evening, and upon the Mount of Olives. Ch. xxvi. 2, "Ye know that after two days will be the Passover," might seem to imply that this word also was spoken on the Tuesday, and consequently all the parables and discourses of ch. xxiv. and xxv.; although "after two days" might have been said on the Wednesday, since the part of the current day was commonly included; and, on the whole, it is more probable that on the day of His withdrawal from the temple and the people, on Wednesday (see Luke xxi. 37, 38; John xii. 37–50), He completed these discourses on the last things.

FIRST SECTION.

THE GENERAL JUDGMENT; OR, THE END OF JERUSALEM AND THAT OF THE WORLD.

CHAPTER XXIV. 2–44.

Occasion of the Discourses. (VERS. 2 and 3.)

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

Signs, and the Manifestation of the End of the World in general. (VERS. 4–14.)

4 And Jesus answered and said unto them, Take heed that no man deceive you: 5 For many shall come in My name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Signs of the End of the World in particular.—a. Destruction of Jerusalem. (VERS. 15–22.)

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) 16 Then let them which be in Judea flee into the mountains: 17 Let him which is on the house-top not come down to take anything out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck, in those days! 20 But pray ye that your flight be not in the winter, neither on the Sabbath-day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

b. Interval of Silent Judgment. (VERS. 23–28.)

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together.

The Actual End of the World. (VERS. 29–44.)

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but My words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

CRITICAL NOTES.

On the general question, compare Dorner, *de oratione Christi eschatologica*, 1844; the works of R. and W. Hoffmann on the Second Coming; Meyer's Commentary. — Luke has introduced many of these subjects at an earlier point, ch. xii. and xvii. Following in Luther's track, Schleiermacher, Hase, and Neander made Luke's the original account; but De Wette and Meyer have successfully contended against this view. Matthew is undoubtedly the lead-

ing authority in all the discourses which have direct reference to theocratic relations; and any one must perceive the exceeding care which he has spent upon all the Lord's words upon this subject. The order which we have given above is substantially the same as is given in the dissertation of Ebrard. On the law of cyclical representation, consult my *Leben Jesu*. According to Dorner, vers. 4–14 exhibit the development of the Gospel; while what follows, from ver. 15, exhibits the historical process of the Christian religion. Meyer regards the section to ver. 5 as a preparatory warning against false Messiahs; then a continuous exhibition of the future down to the destruction of the temple. De Wette also has failed to discern the organic construction of the discourse. Stier distinguishes a second coming of Christ, Matt. xxv. 31, from the first coming, ch. xxiv. 29; but there is nothing to support this in the rest of Scripture, although it is equally baseless to regard the coming of Christ to the first resurrection as altogether spiritual. Some recent commentators on this discourse understand Matt. xxiv. 29–31 of the judgment upon Jerusalem; a view which has no foundation in the text, and which overturns the cyclical organization of the whole prophecy. According to this view, it is in ver. 35 that the end of the world begins to be referred to.

First Cycle.

General Sketch of the Last Things down to the End of the World. (Vers. 1–14.)

1. *And showed Him the buildings of the temple.*—Not merely the temple proper, *ναός*, but the collective *ἱερόν*. The Herodian consummation of the temple of Zerubbabel (Joseph. Antiq. xv. 11, Bell. Jud. v. 5) was begun in the eighteenth year of Herod's rule (about 20 B.C.). The temple itself was finished (by the priests and Levites) in one year and a half; the outer court in eight years. "But the successors of Herod went on, at intervals, with the outbuildings, down to the beginning of the Jewish war; and Josephus tells us (Antiq. xx. 9, 7) that the temple was not finished until the time of the last procurator but one, Albinus: comp. John ii. 20." Winer. Josephus described with admiration the magnificence of the buildings, Bell. Jud. v. 5, 6.—And with this wonderful house of the theocracy Jesus would have nothing to do, because the house, forsaken of the Spirit, had become a spiritual ruin. The new temple seemed to promise a new spring of the Jewish theo-

cracy: Jesus spoke of the end of the temple, and city, and all the old economy of things. They pointed His attention to the temple, which they, sons of Galilee, had so often contemplated with amazement as the grandest and the only sanctuary upon earth; and referring to the declaration of Jesus in ch. xxiii. 38 (Chrysostom), which grieved them much, which they recalled with some doubt, and which filled them with an emotion that might soon have found its issue in intercession for it.

2. *See ye not all these things?*—Casaubon, and many others, startled by this sentence, have proposed to omit the *οὐ*. Chrysostom: Do ye not marvel at all this magnificence? But the true explanation is the view which rises to the Lord of the approaching ruin of the temple, and which He did not announce to the disciples until afterwards. The expression is somewhat rhetorical, and introduces what follows: Do ye not see all these things as yet? Soon shall ye see them no more. All rose before His view:—the destruction of the city; the burning of the temple; Hadrian's statue of Jupiter upon the site; Julian's attempt to rebuild it; the mosque of Omar.

3. *Upon the Mount of Olives, the disciples came unto Him privately:* asking Him confidentially.—The *κατ' ἰδίαν* refers to no distinction between the Twelve and other men. It indicates indefinitely that distinction among the disciples themselves, which Mark notes more distinctly in ch. xiii. 3. The confidential disciples, to whom He disclosed these things, were Peter, James the Elder, and John; to whom Andrew was added, who had a sort of seniority among the disciples.

4. *When shall these things be? and what shall be the sign?*—Two distinct and definite questions. The first referred to the time of the destruction of Jerusalem; the other, to the signs of the advent of Christ and the end of the world. They were sure that the coming of Christ would bring in the end of the world; but they did not apprehend that the destruction of Jerusalem would itself be a sign of the coming of Christ. This distinction is important for the interpretation of the whole chapter. The Rabbins spoke of the *dolores Messiæ*, according to Hos. xiii. 13, and other places (Buxtorf, Lex. Talm. p. 700), as the signs of the advent of the Messiah.

5. *Thy coming.*—The *παρουσία*, 1 Cor. xv. 23; 1 John ii. 28; Matt. xxiv. 37, 39; 2 Thess. ii. 1, 8. Before, this had been regarded as in antithesis to the time of Old Testament expectation—in which the first and second coming of Christ coincided; but here it is specifically viewed as the period of His last coming in glory.

The *παρουσία* is the *ἐπιφάνεια* of 2 Thess. ii. 8; 1 Tim. vi. 14, etc., in antithesis to the times of the hidden influence and government of the unseen Christ. The *παρουσία* refers to time; the *ἐπιφάνεια* to space. The question of the disciples shows that they no longer entertained the notion of the palm-entry being the advent. After the great event of the resurrection, they did indeed venture to hope that that advent was already beginning, Acts i. 6; but after the ascension, they expected His coming from heaven, according to the heavenly intimation of Acts i. 11, iii. 20.

6. *And of the end of the world.*—Meyer: "There is in the Gospel no trace whatever of a millennarian apocalyptical view of the last things." But Meyer overlooks that the *συντέλεια* is the germ itself of the expectation of the millennarian kingdom which afterwards was fully developed (Rev. xx.). From the fact that the *συντέλεια* should come suddenly, it does not at once follow that it should come and end at once. It embraces a period, the stages of which are presented to us, not only in 1 Cor. xv. and the Apocalypse, but also in Matt. xxv. and John v. *Τοῦ αἰῶνος.* "The *αἰὼν οὗτος*, which ends with the advent, as the *αἰὼν μέλλων* then begins. The advent, resurrection, and judgment, fall upon the *ἐσχάτη ἡμέρα*, with which the *καιρὸς ἔσχατος* (1 Pet. i. 5), the *ἔσχαται ἡμέραι* (Acts ii. 17; 2 Tim. iii. 1), that is, the confused and wicked end of the *αἰὼν οὗτος* (see Gal. i. 4), are not to be confounded." Meyer.

7. *Take heed that no man deceive you.*—The practical issue of all discussion of the last things.

8. *For many shall come.*—De Wette: "It cannot be shown that there were any false Christs before the destruction of Jerusalem. Bar-Cochab (Euseb. iv. 6) appeared after that event (the deceiver Jonathan in Cyrene, Joseph. Bell. Jud. vii. 11, is not described as a false Messiah). The deceivers of whom the Acts of the Apostles and Josephus speak (Acts v. 36; comp. Jos. Antiq. xx. 5, 1; 8, 9; 21, 38; Bell. Jud. ii. 13, 5) did not play the part of Christs: Church history generally knows of none who gave himself out as the Christian Messiah." Here are as many errors almost as words. 1. We have not to do here with the specific signs of the destruction of Jerusalem, but with the general signs of the end of the world. 2. All those are essentially false Messiahs who would assume the place which belongs to Christ in the kingdom of God. It includes, therefore, the enthusiasts who before the destruction of Jerusalem appeared as seducers of the people; *e.g.*, Theudas, Doritheus,

Simon Magus, etc. 3. Every one who gave himself out as the Messiah, gave himself out as the Christian Messiah; for Messiah means Christ. That no pseudo-Messiah could announce himself as Jesus of Nazareth, is obvious of itself. Moreover, every man was a false Christ who pretended to assume the place of Christ; *e.g.*, Manes, Mohammed. For modern false Messiahs among the Jews, see the Serial *Dibre Emeth*, or Words of Truth. Breslau, 1853–4.

9. *In My name.*—Properly, on My name: on the ground of My name.

10. *Ye shall hear.*—As it respects the seductive side of these false Messiahs, they were to be on their guard; but as it respects this fearful side, they were not to be afraid.

11. *Of wars, and rumours of wars.*—Meyer: "Wars in the neighbourhood, where we hear the uproar and confusion ourselves; and wars in the distance, the rumours of which only are heard." De Wette: "Even wars and calamities they were not to take as signs of His coming. Such wars we cannot, however, find before the destruction of Jerusalem." But this, and much like it, springs from total misunderstanding of the construction of the discourse. Here all wars are meant down to the end of the world; and certainly there are enough of them to be found even for De Wette. Wetstein, taking it for granted that wars before the destruction of Jerusalem must be meant, refers us to the wars of the Jews, under Asinæus and Alinæus, with the Parthians in Mesopotamia (Joseph. Antiq. 18, 9, 1), the wars of the Parthians with the Romans, etc.

12. *The end is not yet.*—The end of the world, as in vers. 13 and 14. So Chrysostom, Ebrard, De Wette. Meyer, on the contrary: The end of the tribulations of this discourse. But this falls with the erroneous construction that underlies his whole theory of interpretation here.

13. *Nation shall rise against nation, kingdom against kingdom.*—Meyer: Wars of races, and wars of kingdoms. Here, the subject is great political revolutions in the world of nations: wanderings, risings, judgments, blendings, and new formations of peoples.

14. *There shall be famines, and pestilences, and earthquakes.*—De Wette and Meyer: These are not to be pointed out definitely. But they proceed on the fundamental error, that they must be pointed out before the destruction of Jerusalem. With regard to the famines, reference has been made to the dearth under Claudius, Acts xi. 28; with reference to the earthquakes, to that in Asia

Minor (Tacit. Annal. xiv. 26). Certainly these are not enough of themselves; and *κατὰ τόπους* must be explained of individual and diverse places throughout the world. The passage combines in one view the whole of the crises of development in the whole New Testament age, and that as the complex aggregate of the social, meteorological, physiological, and historical crises. Wetstein and Bertholdt give specimens of Jewish expectation in regard to the *dolores Messiae.*

15. *These are the beginning of sorrows.*—The external, lesser, physical woes, as the basis of the greater moral woes to follow. The *ὠδῖνες*, birth-pangs, חֲבָלֵי הַמָּשִׁיחַ. Buxtorf, Lex. Talm. 700. The new world is a birth, as the end of the old world is a death.

16. *Then shall they deliver you up.*—Meyer: *Then*, when what is here spoken of shall take place. But this is needless. It does not mean *ἔπειτα* in the external sense; although the internal procedure from worse to worse is intimated. In that time of external convulsions, will the greater internal woes be experienced. Hence there is no contradiction to Luke xxi. 12.

17. *And shall kill you.*—Not merely persecute to death "some" of you generally (Decius, Diocletian, the Inquisition, religious wars, etc.). Certainly it is not the persecution under Nero in particular. —*Kill you.* The Apostles are here the representatives of all Christians.

18. *And then shall many be offended.*—*Then*, again ruling the sentence, marks the advancement of the suffering.—*And shall betray one another.* Meyer: "The apostate shall betray the faithful man." But this does not bring out the whole strength of the *ἀλλήλους*, or the progression of the thought. This betraying one another includes the idea of delivering up at an unjustified demand. This is political power; and the word, therefore, is appropriate to all political persecutions, which not only apostates have inflicted upon true Christians, but Christians upon Christians, Arians upon Catholics, and Catholics upon Arians. (See this in all Church history.)—*And shall hate one another.* Perfect opposite to the vocation of all Christians, *to love one another*, John xv. 17.

19. *Many false prophets.*—Not merely "extreme antinomian tendencies" in the stricter sense. But the false prophet may be legal enough; and that is Antinomianism in a higher sense.

20. *Because iniquity shall abound.*—*Ἀνομία* is not merely *immorality.* Apostasy from the internal spiritual laws of Christianity, or mental lawlessness, is iniquity itself. The dying out of true

religion must be followed by the dying out of love among the many,—that is, the great majority of Christians. This dying out will be in its very nature gradual—a growing cold. Meyer seeks vainly to explain this of the apostolical age.

21. *But he that shall endure unto the end.*—Endure in what, needs no explanation. It is the antithesis of apostasy from the faith—from the light of faith and the law of faith—and from love.

22. *Unto the end.*—1. Rosenmüller: Until the destruction of Jerusalem (σωθήσεται, flight to Pella). 2. Elsner: Unto death. 3. Meyer: To the end of the tribulations.—It is obviously the end simply, the last day of the world; which comes preparatorily to every one in the day of his death, the last day of the individual Christian. The same holds good of the advent of Christ. Even as there is an internal advent in connection with the external and universal advent of Christ, so also there is an internal end of all things, earnest and rehearsal of the judgment,—the final testing and confirmation of the Christian's faith.

23. *This Gospel of the kingdom.*—The *one* great joyful sign of the approaching end of the world, which contrasts with and outweighs all the preliminary sorrowful signs.

24. *In all the world.*—Ἐν ὅλῃ τῇ οἰκουμένῃ must not be limited to the Roman Empire, as what follows plainly shows.

25. *For a witness unto all nations.*—Ancient expositors interpreted this of the conviction of the nations, and condemnation of the heathen. Grotius: In order to make known to them the stiffneckedness of the Jews. Dorner: Ita ut crisin aut vitæ aut mortis adducat. Right, doubtless. The Gospel is not merely to be preached to the nations, but to be preached εἰς μαρτύριον. Testified to them faithfully, even unto martyrdom, it will be a witness unto them; and then it will be a witness concerning them and against them.

26. *And then shall the end come.*—The end of the world proper.

Second Cycle.

The specific Last Things. Signs of the End of the World. The Destruction of Jerusalem. The New Testament Period of Restrained Judgment. (Vers. 15–28.)

1. *When ye see.*—De Wette and Meyer: The οὖν signifies—in consequence of the entering in of this τέλος. Ebrard: Jesus reverts to the first question, the answer of the second question being premised. Wieseler: Resumption of the thread broken off

by the warning of vers. 3–14. Dorner: Transition from the eschatological principles of vers. 4–14 to the historical and prophetical application. The *οὖν* certainly signifies a transition to the altogether practical use of the approaching destruction of Jerusalem—introduced now for present application. But it looks back again to vers. 7–9, where the disciples are taken up into the figure, just as they afterwards retire, and we hear no longer *ὑμεῖς*.

2. *The abomination of desolation.*—Dan. ix. 27, שִׁקּוּצִים מְשֹׁמֵם; comp. Dan. xi. 31, xii. 11. On the difficult place in Daniel, compare Hengstenberg, Hävernick, and Stier on this passage. Hengstenberg translates, "and over the top of abomination comes the desolation." The top of abomination is then the summit of the temple desecrated by abomination; and upon this summit comes the desolater. But the desolater would then form an antithesis to the abomination. We think it better to translate, "and even to the summit (double sense: to the uttermost, and to the top of the sanctuary, mentioned before) come the abominations, the ravagers (the singular instead of the plural), and until requital, which is firmly decreed, is poured out upon the wasters." See in Meyer many other interpretations. The Sept. is in sense correct: *καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων*. Compare 1 Macc. i. 55; 2 Macc. vi. 2. This abomination of desolation has been variously interpreted. The Fathers: The statues of Titus, which were erected on the site of the desolated temple,—which is questionable. Jerome: The imperial statue, which Pilate caused to be set up (Joseph. Bell. Jud. ii. 9, 2). The raging of the zealots. Meyer: The vile and loathsome abominations practised by the Romans on the place where the temple stood. Grotius, Bengel: The Romish eagles, so hateful to the Jews. This explanation we adhere to, as most consistent with *βδέλυγμα*. The Roman eagles, rising over the site of the temple, were the sign that the holy place had fallen under the dominion of the idolaters.

3. *Spoken of by Daniel.*—Wieseler: "Which is an expression of the prophet Daniel." As Daniel describes it.

4. *In the holy place.*—Mark xiii. 14, *ὅπου οὐ δεῖ*. Meyer thinks it was the temple ground; Bengel and others, Palestine generally, but especially the territory round Jerusalem, "because, after the capture of the temple, it would be too late to flee." This extends the meaning too far. It was to be to the disciples a sign, when the abomination of desolation was firmly established on the *τόπος*; and they were not to wait until it came to the worst. This,

therefore, signified the beleaguering of the holy city. Jesus gives the longest term for delay; but this did not hinder the Christians from adopting flight as an earlier refuge of prudence.

5. *Let him that readeth understand.*—This is not a word of Jesus, as Chrysostom and, after him, many have thought; which would in that case point to the reading of Daniel. It is a word of the Evangelist, which seems to intimate that these signs were beginning to show themselves. The passage is important in its bearing upon the origin of this Gospel.

6. *Flee into the mountains.*—This was fulfilled in the flight of the Christians to Pella: Euseb. iii. 5. Individual men received, before the war, according to Eusebius, a divine direction for the Church, that it should forsake the city and betake itself to Pella, in Peræa.

7. *Let him not come down.*—This and the following are concrete descriptions of the most extreme haste in escape, in which they must not be hindered by any motives of selfishness or decency. The allusion is to the flight of Lot from Sodom, and Lot's wife, Luke xvii. 32. *Not come down.*—Some think this was a hint that they should flee over the roofs (Winer, *Dach*); according to Bengel, "ne per scalas interiores, sed exteriores descendat." The manner of their escape, however, was not prescribed beforehand, here or elsewhere. It was said only, that no one must go down into the house again, to carry away with him all kinds of encumbrances.

8. *Nor on the Sabbath.*—On the Sabbath the Jew might go a distance of two thousand ells (Acts i. 12; Jos. Antiq. xiii. 8, 4). This ordinance was based upon Exod. xvi. 29: Lightfoot on Luke xxiv. 50. According to Wetstein, however, the Rabbins made many curious and casuistical exceptions. De Wette: "But how does this anxiety suit the Saviour's general freedom of spirit with regard to the Sabbath?" Meyer: "The disciples were led to reflect, that many scrupulous Jews and Christians would hardly be able to rise above the prescription as to the Sabbath-distance." But both these forget that the Jewish custom with regard to travelling on the Sabbath would make the Christians' journeying on that day infinitely more difficult, even although they themselves might be perfectly free from any scruple. They would, in addition to other embarrassments, expose themselves to the severest persecutions of fanaticism.

9. *For then shall be great tribulation.*—A sketch of the history

of the destruction of Jerusalem. Compare Luke xxi. 20 seq., and Joseph. Bell. Jud. *Heubner:* "According to Josephus, not less than eleven hundred thousand Jews perished in this war. The siege took place at the time of the crowded festival. Since the rejection of Christ, the Jewish people has been in a state of slavery, and dispersed over the earth. Immediately after the war, ninety thousand were carried away." By the greatness of the terror, which the Lord only hints at circuitously, they were to measure the swiftness of their flight.

10. *And except those days should be shortened:* ἐκολοβώθησαν. —What days? and how shortened? According to our view, the destruction of Jerusalem signified and was the actual beginning of the end of the world, inasmuch as it was the judgment upon the Jewish people, which forms the counterpart of the world's judgment upon Christ, and because the heathen world was involved in the guilt and in the punishment of the Jewish world. Then *those days* are the days of the destruction of Jerusalem, as the days of the great commencing or preliminary judgment. Those days are, as days of judgment, represented as shortened. Lightfoot (with allusion to rabbinical notions about shortened days, in opposition to Josh. x. 13) and Fritzsche understand the word of the shortened length of the days. Meyer, on the other hand (following De Wette), refers the expression to the diminishing of the number of the days; and deduces from the saying generally the earlier occurrence of the end of the world itself (ver. 29). But how should men be saved through their passing all the swifter out of the burning of Jerusalem into the burning of the great world itself? The verb κολοβόω means to cut off. Thus, then, the days of the New Testament are, under the judicial point of view, or with reference to the judgment as already begun, modified days of judgment—a season of grace. To this points the conclusion, "no man would be saved." *Shortened*—that is, in the divine counsel.

11. *The elect* (Gen. xviii. 23) are not merely those who at the time of the destruction are believers in Christ, but all who should become believers down to the end of the world. Ebrard: There follows an ætas paulo saltem felicior, which Meyer denies, because he thinks that the delay of the end of the world will be the means of salvation for many.

12. *Then if any man shall say unto you.*—Meyer: Τότε, then, when the desolation of the temple and the flight shall take place. But what follows will not tolerate this view. The τότε points to

the New Testament interval between the destruction of Jerusalem and the end of the world.

13. *False Christs.*—That the ψευδόχριστος must needs be an ἀντίχριστος, and conversely, see my *Dogmatik.*—*False prophets* must be understood only of false Christian teachers. Meyer thinks of false prophets among the Jews, according to Joseph. Bell. Jud. ii. 13, 4; Kuinoel, of such as should give themselves out to be prophets raised up from the dead,—Elias, or others; Grotius, of apostles of the false Messiahs. But compare, in opposition to all these, 2 Thess. ii. and Rev. xvi. 13. A prophet, as Christian, is the announcer of a new development, or reform, or modification in the doctrine and life of the Church. The false prophet is an ecclesiastical revolutionist; which, however, he may be in a despotic sense, as well as in a democratic. In the domain of doctrine, both characters may combine in one.

14. *Great signs and wonders.*—That is, such in appearance. Δώσουσι is not merely promise; nor is it in the real sense *give;* but somewhat as in a scenic representation,—promised with ostentation, and accomplished in appearance.

15. *In the desert; in the secret chambers.*—In both cases, *Behold!* Not merely "apocalyptic painting"—manifestly the opposite. "In the desert," according to the analogy that John the Baptist was in the wilderness, signifies that it was taken for granted that Christ would be found certainly in the ascetic and monastic form of life. In opposition to this, the other has ἐν τοῖς ταμείοις. The ταμεῖον means especially the chamber of treasure and provision; and Christ in the secret chambers points to the chiliast notion, that Christ is to be found in the secular external Church, with all its temporalities and glory.

16. *For as the lightning.*—The lightning has indeed a place where it appears first; but it is universal in its shining, visible from the eastern to the western horizon. So will Christ at His appearing manifest Himself by an unmistaken brightness, irradiating the whole earth. It is not here, then, the mere suddenness that is meant, but rather the omnipresent, unmistakeable, and fearful visibility. The majestic glory of the lightning, and its effect in purifying the air, are here silent concomitants.

17. *Where the carcase is.*—A universal law of nature, which the higher law of the moral, and especially of the Christian, world realizes. The figure gives a profound and strong expression of the necessity, inevitableness, and universality of judgment. As the car-

case everywhere attracts the carrion-eaters, so do moral corruption and ripened guilt everywhere demand the judgment. The bearing of this proverbial word in the text is somewhat more difficult. The following are some interpretations: 1. Christ is the food (the carcase!), believers the eagles: Theophylact, Calvin, Calovius. (Jerome even went so far as to find in the πτῶμα a reference to the death of Christ.) 2. The carcase means those who die to themselves; the eagles, the gifts of the Holy Ghost: Grotius. 3. Jerusalem and the Jews are the carcase; attracting the Roman legions with their eagles: Lightfoot, Wolf, De Wette (though doubtful). 4. Meyer: "The carcase is a figure of the spiritually dead; and συναχθήσονται (that is, at the advent) οἱ ἀετοί represents the same as is described in ch. xiii. 41, that is, the angels sent out by Christ." Doubtless the figure of the eagles will express the necessity and inevitableness of the advent, as the figure of the lightning expresses the unmistakeableness and awful grandeur of its signs. But then the carcase must represent the morally corrupt condition of the ancient world itself; and the eagles the judgment, not only in its personal, but also in its physical, elements and forces. The only question is, whether the word merely looks back to ver. 27, or also to ver. 26. Some think the latter exclusively: "Believe them not who say that Christ is here or there; they are prædatores avidi." If we take the saying in ver. 28 as a conclusive glance back upon the whole section from 15 downwards, the choice of the figure is at once explained. In the destruction of Jerusalem, the judgment will begin by the appearance of the great carrion eagles (there is included a manifest allusion to the Roman eagles). From that time it will go on through the whole new period; and find its expression in continuous local judgments throughout the gracious period of the shortened days of judgment: hence ὅπου ἐάν.

Third Cycle.

The specific Last Things. The End of the World itself. (Vers. 29–44).

1. *After the tribulation of those days.*—Here begins the representation of the end of the world, or rather the *beginning* of the end, the advent of Christ. The θλῖψις τῶν ἡμερῶν ἐκείνων is not the same as the θλῖψις μεγάλη (ver. 21), which betokens the destruction of Jerusalem. It is rather a new θλῖψις, in which the restrained days of evangelical judgment issue (ver. 22), and which are espe-

cially characterized by the stronger temptations of pseudo-messianic powers. Thus, when this θλῖψις of temptations has reached its climax (comp. 2 Thess. ii. 8; Rev. xiii., ch. xiv.), then *immediately* (εὐθέως) the great catastrophe will come. The grounds of the distinctions in these crises are plain enough in the record: 1. The cyclical nature of the representation, after the analogy of the apocalyptical style; 2. The distinction between the destruction of Jerusalem and the New Testament period of mitigated and restrained woes. The favourite modern hypothesis most unreasonably places all the temptations described in vers. 24–26 in the time of the destruction of Jerusalem. But the εὐθέως describes the nature of the final catastrophe, that it will be at once swift, surprisingly sudden, and following upon a development seemingly slow and gradual. Thus, throughout the whole course of history, the swift epochs follow the slow process of the periods. We need not, however, translate εὐθέως by *suddenly*, with Hammond; but still less assume that the destruction of Jerusalem is here again introduced (Kuinoel).

2. *The sun shall be darkened.*—Dorner, figuratively: "Sun, moon, and stars signify the Nature-worship of the heathen; the whole passage, therefore, must mean the fall of heathenism after the fall of Judaism." But it is manifest that the beginning of the cosmical end of all is the subject here; as in 2 Pet. iii. 12; Rev. xx. and xxi.; comp. Joel iii. 3; Isa. xxxiv. 4, xxiv. 21; Dan. vii. 13.

3. *The stars shall fall from heaven* (Isa. xxxiv. 4).—1. The stars losing their light: Bengel, Olshausen. 2. Allegorically: the downfall of the Jewish commonwealth: Wetstein, etc. 3. Dorner: "The fall of the heathen star-worship." 4. Augustin: Obscuration of the Church. 5. Calvin: Phenomenal appearances of falling stars. 6. Meyer thinks that the words are literally to be understood; the stars being spoken of according to the notion that they were fixed in the heaven. 7. They may be limited to the stars which belong to the planetary family, of which this earth is one. These are said to fall from their planetary connection with the sun: that is, the idea is here poetically depicted, that the planetary solar system will be changed into a heavenly constitution, in which the planets will be independent of the sun, and themselves become self-enlightened stars (comp. Rev. xxi. 23). It is to be observed that *the heaven* and *the heavens* are distinguished.

4. *And the powers of the heavens* (plural).—1. The common acceptation is, the host of stars (Isa. xxxiv. 4; Ps. xxxiii. 6; 2 Kings

xvii. 16). 2. The angel-world: Olshausen, after the Fathers. 3. Revolution in cosmical relations and laws.

5. *And then shall appear.*—A cosmical transformation, which also affects the earth as in a transition state (Pollok's Course of Time), prepares the way for the sign of Christ: this announces His immediate coming.

6. *The sign of the Son of man.*—1. Chrysostom, etc.: "The sign of a cross in the heaven." 2. Olshausen: "The star of the Messiah" (Num. xxiv. 17). 3. Ewald, Fritzsche: "The Messiah Himself." 4. Schott: No other than what is described in ver. 29. 5. Hoffmann: "An appearance resembling a man, which was seen in the Holiest during the siege of Jerusalem." 6. Meyer: "A glorious appearance, the forerunner of the δόξα of the Messiah;" De Wette, "a kind of Shechinah." 7. But why not the Shechinah or the δόξα of Christ itself? There is a distinction between the shining of the manifestation and the personal manifestation itself: compare ch. xii. 38, xvi. 1, xvii. 2.

7. *And then shall all the tribes of the earth mourn.*—The expressions κόψονται, ὄψονται, have an affecting relation. The former, κόπτεσθαι, does not mean merely a mourning in the common sense of the word, but a ritual, solemn lamentation, or penitent beating the breast, as also the deep mourning over the dead; and ὄπτεσθαι means an elevated and spiritually exalted, though real, beholding. Thus we must interpret the two words here. But it is to be especially noted that the tribes of the earth in both cases are so overpowered by the events, that they are involuntarily constrained to form, in the unity of their expressions of feeling, one chorus. Meyer: "*Mourn:* for, what total change in the state of things, what rending and revolution of all the relations of life, what decisive catastrophes will declare themselves to be at hand in the judgment and changing of the *αἰῶνες*!" The lamentation of penitence (Dorner) is not excluded. Ewald: "Then will the lamentation over the crucifixion of Christ be repeated,"—rather, consummated; for Christianity has continued that lamentation from the beginning.—*All the tribes of the earth.* The races and peoples: intimating that social and political relations are now dissolved, and that the original natural types of nature are now distinctly prominent.

8. *And He shall send His angels.*—Meyer: "Out of the clouds of heaven, 1 Thess. iv. 16, 17; compare afterwards ver. 33" (?). But the passage 1 Thess. iv. 16 shows only that the faithful, who at the end of the world will be changed, or have part in the first resurrec-

tion, will joyfully go to meet the Lord at His coming in the form of spirit-life. But that the end of the world does not close with one crisis, is taught by Paul in 1 Cor. xv. 23, 24: "Christ is the first-fruits. Afterwards they that are Christ's, when He shall come. Afterwards the end." Between the first and the second crisis there intervenes a period; so also between the second and the third. This period is intimated in John v. 25; compare ver. 28. But in this present section there is a series of judicial acts distinguished with precision. First, the judgment upon office, ver. 45; then upon the collective Church, ch. xxv. 1; upon its individual members, ver. 14; finally, upon all nations, ver. 31. This series of judgments points to a period of the royal administration of Christ upon earth, which in the fuller eschatological development of Rev. xx. is represented in the symbolical form of a thousand years' kingdom. Thus, as the great crisis of the destruction of Jerusalem unfolds itself into a period which closes only with the appearance of Christ, so again the crisis of the appearance of Christ is the germ of a period which is consummated in the general judgment and the end of the world. But the millennial kingdom is, in its totality, the great last day of separation and change, out of which the present world will issue in heavenly glorification.—The sending of Christ thus collects together the faithful around the Lord upon earth; although the greeting and reception is to be regarded as conducted in the clouds, that is, at the point of transition between the old and the new spiritual kingdom.

9. *With a great sound of a trumpet.*—De Wette: "It is to be construed, either with a trumpet of loud sound, or, better, with a great sound of a trumpet." Compare קוֹל שׁוֹפָר חָזָק, Ex. xix. 16. Trumpets occur in the Old Testament in connection with the theophany, and in the New Testament in connection with the great manifestation of Christ (1 Thess. iv. 16; 1 Cor. xv. 22; Rev.); probably, because they had a sacred use among the Israelites (Num. x. 1–10). Olshausen would fain understand the angel and the trumpet allegorically of the proclamation of the Gospel by the Apostles. We prefer to place the emphasis here upon the trumpet. The Apocalypse distinguishes various trumpets, which follow each other, becoming more and more important, and therefore giving a stronger sound as they proceed. It speaks of seven trumpets (ch. viii. 6–11, 15). And from this section it appears that by these eschatological trumpets are meant *cosmical* revolutions, as the theocratical trumpets signified social revolutions among nations, and typical victories of God's people over the heathen. Meyer reminds

us that the individual angels are not here represented as blowing trumpets, but that the trumpet precedes the voice of the angel, as its preparatory cry, 1 Thess. iv. 16; that is, the cosmical signs precede the spiritual manifestations.

10. *And they shall gather together.*—Here the resurrection of the elect (the first resurrection, primarily) is declared. Properly, gather together into one place, *ἐπισυνάξουσι.* Meyer: "That is, to Him where He is just about to make His appearance on earth."—*His elect.* That is, with the appearance of the Lord, His Church also, hitherto scattered and concealed among the nations, will have a united and joyful manifestation. The bride of Rev. xxi. 9. Meyer mentions and refutes many spiritualizing and enfeebling interpretations; such as "the preaching of the Gospel" (Lightfoot),—"the preservation of Christians at the destruction of Jerusalem" (Kuinoel).

11. *Now learn a parable of the fig-tree.*—They were to take from the fig-tree a parable (not merely a similitude), having express relation to what the sudden end of the world will make manifest. The peculiarity of the fig-tree is this, that the blossom comes before the leaf—the fruit leads on the leaves. Thus, when the leaves are unfolded, the summer or the harvest (*θέρος*) is nigh. The leaves here are the cosmical revolutions already mentioned; but the summer-harvest is the advent of Christ itself. When the great signs appear, the Lord will soon come.

12. *So likewise ye:* who should make a special application of that which is to others a common remark. *When ye shall see all these things:* not the signs from ver. 15 to ver. 29, but the cosmical signs of ver. 30, for which the others are preparatory.

13. *That it is nigh, even at the doors.*—Olshausen: The kingdom of God. Ebrard: The judgment. Grotius, Meyer, De Wette: The Messiah.—*The end, ἡ παρουσία καὶ ἡ συντέλεια τοῦ αἰῶνος.* For that was what the disciples were asking about, ver. 3: comp. ver. 14. Especially the former.

14. *Verily I say unto you, This generation shall not pass away.*—Jerome: The human race. Calovius: The Jewish nation. Maldonatus: The creation. De Wette, Meyer: That present generation. Luther: "All will *begin* to take place now in this time, while ye live:" that is, ye will survive *the beginning* of these events. So Starcke, Lisko, Gerlach. But the question here treated is no other than the end of the world.—The last opinion is that which makes it "the body of My dependents:" Chrysostom, Paulus. Meyer makes

much ado about doctrinal interest involved; but what doctrinal interest could Paulus have? *This generation* means the generation of those who know and discern these signs. Since the words of ver. 33, "So likewise ye," etc., could not have their literal fulfilment in the disciples themselves, the Lord extends the ὑμεῖς of ver. 33 by the ἡ γενεὰ αὕτη, ver. 34. But that He would have the word so understood, is proved by the declaration of ver. 35, "*My words shall not pass away.*" The words referred to here are the living words concerning these last things; and they do not pass away, only when and because they find in every γενεά of believers those who continuously carry on those words. *Not pass away:* This cannot mean "remain unfulfilled" (De Wette). That is self-understood, especially as "heaven and earth" had just been spoken of. The Lord here expresses rather His assurance that His words will maintain their perpetual continuance in a perpetual Church—in a Church, also, disposed to look for and hasten unto the fulfilment of His words concerning the "last things."

15. *Till all these things be fulfilled.*—Schott, erroneously: "The destruction of Jerusalem." Fritzsche: "The signs of the coming;" rather, the signs with the coming itself. The Scripture knows nothing, however, of an actual passing away of heaven and earth; only of a dissolution of the old condition of things in the transmutation of heaven and earth, 2 Pet. iii. 7, 8.

16. *But of that day.*—Surely there is no contradiction here to ver. 34. There is, indeed, a contradiction to Meyer's and De Wette's exegesis of ver. 34, in which the disciples are asserted to have erroneously predicted that the then present generation would survive the end of the world. Meyer, indeed, thinks this the meaning, that, while all would take place during the time of that generation, the more exact statement of the day and hour was not to be given. But it rather seems that we have here that distinction between the religious measure of time and the chronological measure of time, which runs through the whole of the apocalyptic part of the New Testament (1 Thess., 2 Thess., 2 Pet. iii., Apoc.). The key is to be found in 2 Pet, iii. 8:—*Knoweth no man, but the Father only.* "This excludes the Son also," Mark xiii. 32; whose not knowing "Lange regards as a sacred willing not to know:" Meyer. Sartorius has rightly understood and explained this. The Son would not prematurely reflect upon that point as a chronological point of time, and the Church in that should imitate Him.

17. *For as they were.*—*For*, explanatory. The *chronological* end

of the world is concealed by its seeming prosperity in the last days, as in the days of the flood. They *ate*, etc., emphatically: in the original all are participles, τρώγοντες, etc. They lived as those who were only eating, etc.

18. *And knew not until.*—They knew nothing of what was coming; nothing even then when Noah went into the ark before their eyes.

19. *The one shall be taken.*—According to ver. 31, to be explained of the being gathered together by the angels. The view of Wetstein and others, that the one is taken captive, and the other let go free, is contrary to the connection, and has a false reference to the destruction of Jerusalem.

20. *Two women shall be grinding*, ἀλήθουσαι.—The employment of female slaves, Exod. xi. 5; Isa. xlvii. 2, etc. "As now in the East women, one or two together, turn the handmills" (Rosenmüller, Robinson). These slaves sit or kneel, having the upper millstone in their hands, and turning it round on the nether one, which is fixed.

21. *But know this.*—How momentous the not knowing the hour is, the instance of the householder shows. As he does not know the hour of the breaking in, he must provide for the constant watchfulness of his household. If he knew the time and the hour, the necessity of constant watchfulness would not exist. The similitude of the thief is further extended, 1 Thess. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3, ch. xvi. 15. The *tertium comparationis* is the perfect surprise; and the figure has its application, not only to the end of the world, but also to the hour of death, and to those tragical catastrophes in the history of nations and in the lives of individuals. All these critical periods are connected with the final judgment, and form with it one whole.

22. *Therefore be ye also ready.*—Because it is the fundamental law of watchfulness to be *always* watching; and because the Son of man will be generally unexpected when He comes,—*therein* like a thief in the night, that is, at a time when the world will be buried in profound sleep. When they first open their eyes, the great robbery will have been effected; all their old and worldly state, in which they had found a false life, will have been wrested from them for ever.

DOCTRINAL REFLECTIONS.

1. See the preceding remarks. On the peculiar difficulties which exegesis finds in this eschatological discourse, compare De

Wette and Meyer. In various ways it has been attempted to settle the meaning of the text: by a spiritual interpretation of many individual traits (Dorner), or by referring the whole to the destruction of Jerusalem (Michaelis). According to Credner and Meyer, that which Christ spoke concerning His ideal coming in connection with His real coming, was by the disciples identified with the latter. The school of Baur refer the signs preceding the coming, and St Matthew's whole view of it, to the time of Hadrian,—a supposition which was meant to serve the well-known Ebionite hypothesis. But, as it regards the uncertainty of exposition in this passage, it can be obviated only by making ourselves familiar with the cyclical method of apocalytical representation. This is not to be confounded with the perspective view of the prophets, which Bengel asserted, although it has some affinity with it. It follows from the perspective view of the future, according to which the successive critical events that lie behind each other are brought near, that the great *epochs* rise into light like the tops of mountains, while their times of unfolding, the *periods*, are concealed, or are manifest only in less prominent signs. The cyclical contemplation proceeds according to the process of these epochs; but in such a way that the whole is in each case regarded under *its* characteristic aspect, and each new starting-point is treated as an object brought forward into the present. The first epoch in this chapter begins with the *False Christs* in the apostolical times (Simon Magus). The second is the *Jewish war*. The third is the first commencement of the *cosmical phenomena and changes*. The view therefore goes on from the signs in the ecclesiastical world to the signs in the political world, and then on to the cosmical signs. They are the same stages by which Christianity glorifies the world.

2. Distinguishing between the historical and the spiritual coming of Christ, we find the principle of a twofold eschatological presence in the evangelical history. The personal resurrection of Jesus recurs, and is unfolded in the first and second resurrections. The outpouring of the Holy Ghost recurs, and is unfolded in the judgment and the glorification of the world. But these coincide in their historical influence: the coming, as yet to be and now proceeding, goes on from the individual to the people, from the people to mankind, from the Church to the State, from the State to the universe, and so from death to the intermediate state, from this to the resurrection. But the consummate appearance of Christ is, in opposition to the first coming, the judgment; for, as the development of the

seed is the harvest, so the development and consummation of redemption is separation and doom.

3. Stier makes the striking remark, that St John was directed to record, in harmony with his esoteric design, the last gracious promises of our Lord's *coming again to comfort* in the resurrection and by the Holy Spirit; while the Synoptists recorded His words concerning the return for judgment. We have only to add, that St John's eschatology was to be unfolded into a distinctive apocalypse.

4. *The process of the last events.*—The whole representation combines in one view the history of the nations and the history of the Church of Christ; the history of the earth, and the world in it, with the history of mankind. Each cycle of it lays stress upon one particular stage of the development. Each stage has a Christian and a secular side. The first stage presents a picture of the whole development of the world under the Christological point of view, and in this the movement is more gentle. But more vehement is its progress from the beginning of the judgment, the destruction of Jerusalem, in the second stage. Finally, in the third stage, its swiftness is like the lightning out of heaven.

5. *The destruction of Jerusalem.*—Gerlach: "This period was rendered terrible to the Jews, in a degree peculiar to them, by this, that with Jerusalem and the temple the ground of all their perverted faith and hope fell away. The greater and the holier the truth is to which error has attached itself, the more heartrending is the sorrow when those who are involved in that error at last open their eyes."

6. *Antichristianity the shadow of Christianity.*—1. The kingdom of evil among men goes on side by side with the kingdom of God, and takes the form of a perversion and distortion of the principles of that kingdom. 2. The kingdom of God develops itself in opposition to the kingdom of darkness, and the one becomes mature in conflict with the other. 3. Pseudo-Christianity and Antichristianity are in their ground one. 4. At first, pseudo-Christianity comes forward rather as Antichristianity (ver. 5); finally, Antichristianity will come forward rather as pseudo-Christianity (ver. 24).

7. Christians, waiting in the heavenly mind of their Lord, will find that He is their Friend, their justified Lord, their Royal Bridegroom. If they think of His coming with an earthly mind, He appears to them as a thief, who will strangely and unrighteously break in upon their earthly relations.

HOMILETICAL HINTS.

Christ the Prophet, as the prophesier of His advent and of the end of the world: 1. The great prediction accredits the Great Prophet; 2. the Great Prophet accredits the great prediction.—The fulfilled predictions of Christ are a pledge of the fulfilment of the remainder.—The solemn thought, how we are living in the great process of events towards the final consummation.—The patience and the wrath of God, as seen in Christ's delineation of the last times: First, one day of time appears to stretch to a thousand years (the slow period); then a thousand years are as one day (the swift epoch, 2 Pet. iii. 4, comp. Ps. xc. 4).—The intercession of the disciples for the earthly temple, and the Lord's declaration.—The opposite points of view from which the Lord and the disciples regarded the building of Herod's temple: 1. To *them* it appears now risen up in renewed magnificence; 2. to Him it already appeared fallen a spiritual ruin into the flames.—The Lord's look back from the Mount of Olives upon the city and the sanctuary of His people; or, the sacred night-discourse to the disciples concerning the end of the world.—The Lord corrects the question of His disciples about the last things: They ask first about the *when*, He answers with the *how;* they ask about the last signs, He points them to the collective preparatory signs; they ask what will come before the end of the world, He shows them what immediately impends over themselves.—The wisdom of prophecy a concealment and disclosure of the future.—We must, like the disciples, be assured that the Lord cometh for manifestation and decision: 1. That He cometh; 2. that before Him His sign cometh; 3. that with Him and after Him the end cometh.—Christ's three great pictures of the end of the world: 1. Their similarity; 2. their difference.

First Cycle (vers. 3-14).—The Lord's first word concerning the end: Take heed that no man deceive you.—His three words concerning the right preparation for the end: 1. Take heed (ver. 4); 2. See that ye (courageous and careful) be not troubled (ver. 6); 3. Endure unto the end (in love, vers. 12, 13).—The signs of the coming of Christ and the result: 1. Ecclesiastical woes (false Christs, chiliast deceivers of all kinds); 2. political woes (near and distant wars); 3. national woes (downfall and destruction of peoples and empires); 4. woes of nature (crises in the air and on the land; famines; pestilences; distress of human life; earthquakes); 5. woes of the abyss (persecution and apostasy); 6. all these woes pangs of

birth (all must subserve the preaching of the Gospel, and the spread of the kingdom of God among the nations. Apoc. vi.: The black horses behind the rider upon the white horse, His equipage and attendants).—The prophecy of the false Messiahs in its comprehensive and solemn meaning: 1. It refers not only to those who present themselves with the title of Christ (Jewish adventurers, Barcochba, etc.), but also to all who assume His place in relation to souls (self-constituted representatives of Christ, lords over conscience, leaders of sects, etc.); 2. it has been fulfilled in the literal and spiritual meaning, and in a fearful manner, for our warning.—See that ye be not troubled; or, he who knows how to read the Bible aright, will rightly read the times as a Christian.—The true and Christian observation of the signs of the times.—All convulsions of the earth must glorify the everlasting word of heaven in its everlasting establishment (ver. 7): 1. They must confirm its prophetic truth; 2. they must subserve its victory; 3. they must announce and bring about the coming of Christ.—The natural signs of the coming of the Lord; or, how we must distinguish between the signs of superstition (comets, meteors, etc.) and the signs of faith (famines, etc.): 1. The former signs are, rightly understood, only signs of order and the settlement of things; 2. the latter, on the contrary, are signs of the revolution and derangement of things. They are internally connected, as the birth-pangs of nature (Rom viii. 19), with the birth-pangs of the Church.—Ver. 9: The end of the old world is, that they hate one another; that is, that they are in despair as to all personal life.—Hatred in Christendom, the sign of a world in Christendom fallen under condemnation: 1. Hatred in Christianity; 2. hatred in confession; 3. party hatred; 4. hatred in opinion.—To the wasted condition of the Church is opposed the prosperous error of the world, under the guise of reform,—that is, 1. erring announcers of the new; 2. new announcers of error.—The fanaticism of false ecclesiastical systems conjures the phantom of Antichristianity into the broad light of day.—Lawlessness is not the most elevated life, but is the consummate death of love.—False prophets proclaim love, and mean unbridled caprice, the death of love.—The consolation of Christ, and the kindness with which He interprets to His disciples famines and pestilences.—The convulsions of the earth signs of its preparation for the last events.—Earthly troubles collectively only the beginnings of real woes.—Woes of martyrdom, religious wars, and apostasy, the heaviest woes.—The religious wars of later times in the light of Christ's prediction.—

Every purer development of Christianity must excite the same hatred in the world within Christendom, which Christianity at first excited in the world at large.—The preaching of the Gospel, or missionary efforts, the most comforting signs of the coming of Christ.—The preaching of the Gospel, in its gradual extension over the earth, a confirmation of the Gospel itself.—The Gospel always opening up new worlds for its work of salvation: 1. The Greek-Roman (ancient Church); the German and Slavonic (Middle Ages); the new world and all lands (evangelical period).—The preaching of the Gospel throughout the world throws a consolatory light on the sufferings of the world.—The end of the world will be also the end of all ends.—The great death of the world, in which all the deaths of mortal humanity have their consummation and end.—The word, end, in its endlessly rich significance: 1. How instructive; 2. how fearful; 3. how encouraging; 4. how full of promise.

Second Cycle (vers. 15–28).—The abomination of desolation, the signal for Christians to fly to the mountains: 1. At the destruction of Jerusalem; 2. in the midst of Church history; 3. at the end of the world.—True separation from a state which is exposed to judgment: 1. Not premature, but in haste; 2. not partial, but complete; 3. not stern, but gentle; 4. not with self-confidence, but with prayer.—The first congregation of Christ took counsel and warning by Christ's word, and were saved, for a type to us.—The destruction of Jerusalem in its everlasting significance: 1. A testimony to the truth of Christ; 2. a proof of His sympathy (vers. 19–21; comp. Luke xix. 41, ch. xxiii. 28); 3. a demonstration of the severity of God towards His covenant-people, under the New Covenant as well as under the Old.—The great tribulation, such as never had been, and never will be again: 1. The centre of all judgments upon the old world; 2. the beginning and the sign of all final judgments.—In what sense the judgment upon Jerusalem was the end of the world: 1. It was the end of the manifestation of the kingdom of God in this state; 2. the death-struggle between the Jewish and the Gentile world; 3. the sign of that point of transition at which the judgment of the world upon Christ was changed into a judgment of Christ the King upon the world.—The New Testament day of grace in the light of burning Jerusalem: 1. A season of judgment cut short; 2. a fruitful time of grace (in which the vine flourishes beside the stream of lava over the volcano); 3. a time of temptation to apostasy from Christ to false prophets; 4. a time of the most forbearing patience and waiting for the final manifestation.—The

Antichristianity of the last days, 2 Thess. ii.—Lying Christianity and Antichristianity one and the same under different aspects: 1. Lying Christianity is antichristian in assuming Christ's place; 2. Antichristianity exerts its influence through Christian means, which it perverts.—Go not forth to expect the appearing of Christ, but always rather retire within: 1. Not out into the waste wilderness; 2. within, into yourselves, Christ's company, and the great promises. —Be not moved, not to say seduced, by false prophets and their signs.—No human pomp shall herald Christ, but the lightning of God, which shineth from the east to the west.—Where the carcase is, the eagles are gathered: a law of life,—1. pretypified in nature; 2. fulfilled, and being fulfilled, in the course of history; 3. waiting for its last realization at the end of the world.—This last saying holds good also of individuals.

Third Cycle (vers. 29–44).—The end of the world: 1. In its nature and appearance (vers. 29–31); 2. in its time (vers. 32–36); 3. in its relations to the world (vers. 37–39); 4. in its judicial effect (vers. 40, 41); 5. as a great exhortation (vers. 42–44). Or, *the end of the world the consummation*,—1. of all the signs of heaven; 2. of all the lamentations of the dead; 3. of all prophetical visions; 4. of all the revelations and glorifications of Christ; 5. of all the glad announcements of the Gospel and assemblies of the saints; 6. of all the surprises of the world at ease; 7. of all judgments. Or, 1. As the end and consummation of the ancient judgments; 2. as the beginning and the germ of a new revelation. Or, 1. Viewed comprehensively in its cause, the appearance of the person of Christ; 2. extended in its influence over heaven and earth.—With the maturity of the Church all is mature: 1. Humanity; 2. the earth; 3. the world of stars; 4. the constitution of heaven.—The great testimony to the glory of the Son of man at the end of the world: 1. The stars of heaven; 2. the families of earth; 3. the angels of God; 4. the elect of Christ.—The sign of the Son of man; or, the manifestation of Christ in the glory of God (the Shechinah, Titus ii. 13).—The mortal cry of the peoples at the death of the old world. —The beginning of sight, brought in by the appearance of Christ: 1. When all men will become seers; 2. and all signs will approve themselves to be tremendous realities.—The meaning of the trumpet in the history of the kingdom of God, Rev. viii., ix.—Angels ministers of Christ in judgment as well as in salvation.—The end of the world the great and final redemption (Luke xxi. 28).—Judgment a result of redemption; separation of shell and kernel, corn and chaff,

good and evil.—The leaf of the fig-tree a sign of all turning-points (catastrophes) in the history of the world.—How overwhelming in their surprise the great times of decision are!—The generation of Christians, as a generation of those who wait for Christ, never passes away.—The people of the Lord eternal like His word: 1. through His word; 2. for His word.—How solemnly has the Lord sealed the secrecy of the last day!—How all days of judgment, from the time of Noah, have been preceded by the feast-days of the heedless world's carnal security.—Two in the field: the fellowship of the new world abolishes all the fellowships of the old.—The sudden effect of judgment: 1. Infinitely amazing and sudden (in the field, and at the mill); 2. rigorous in its separation (all kinds of companions and comrades); 3. embracing all (men, women, owners, slaves); 4. stately and tranquil (not to be received to the feast, means to be rejected).—Watch, the last word concerning the end of the world. The first was an exhortation to prudence, the last an exhortation to watchfulness and readiness.—The figure of the thief in the night; or, the fearful solemnity of the thought, that the Judge of the world may come at any moment: 1. at any moment for the world, seeing He is already on the way; 2. at any moment for thee, as thou knowest not at least *thy* last hour.—Readiness for Christ's advent diffuses somewhat of the brightness of His future glorification over life.—The troubled anticipation, and the great feast of the manifestation: 1. A joy with fear and trembling; 2. anxiety and trembling in the blessed joy of hope.

On Vers. 37–51.—Watchfulness is above all the duty of those who bear the office of watchmen.—The greater the insecurity and danger, the more needful the watchfulness.—Watchfulness the distinguishing characteristic of the true servants of Christ: 1. it is a tribute to the treasure, which is to be guarded; 2. it points to conflict with an enemy; 3. to the danger of the time of night; 4. to fidelity in waiting for the Lord.—The security of the world should arouse and keep effectually awake the servants of Christ. (See for more, below.)

Introduction.—Starcke—Quesnel: Many are very curious to know the time of the end of the world; but few are busy in preparing themselves for the end of their life.—*Heubner:* Desolate, without the Divinity, lifeless and unblessed, is the temple which Christ has forsaken.—What value has the building of stone, if the Spirit of God builds up no spiritual edifice?—The external embellishments of the Old Testament Church pass away; the temple

which the Spirit builds abides.—Only the weak are blinded by vain, external grandeur.—Times of pregnant fate excite all minds, and make them intent upon extraordinary help (Savonarola himself an example). The desolation of holy places, churches in conflict, are solemn and humbling remembrances of God,—judgments upon those who have not valued holy things.

First Cycle.—Starcke—Quesnel: The world is full of seducers: every one need be on his guard that he be not seduced, 2 John 7.—*Osiander:* Dreadful judgment, to be adherents of a false Christ, of false prophets; and thus to depend upon them for salvation, 2 Thess. ii. 11.—*Quesnel:* Bad sign it is, not to know a good shepherd. God often takes such an one away in righteous judgment, suffering a hireling to come in his stead.—The judgments of God begin at His own house, Acts ix. 16; 1 Pet. iv. 14.—*Zeisius:* From the wars of region, it passes to wars of religion.—*Osiander:* To suffer for the sake of the truth is a benefit, 1 Pet. ii. 19, 20.—*Cramer:* the Church of Christ cannot exist without offence, 1 Cor. xi. 19.—*Quesnel:* The mingling of good and bad dangerous, but necessary.—*Zeisius:* Many who in prosperous times are held good Christians, fall away in the time of persecution, Luke viii. 13.—Nothing can stay the spread of the Gospel.

Lisko.—The great prosperity of the missionary cause in our days a sign of the times (ver. 14).—*Gerlach:* Instead of gratifying curiosity, Christ warns and exhorts.—All the predictions of Scripture are warnings and encouragements, exhortations, never mere foreannouncements of future events.—All these are the beginnings of woes.—The regeneration of the word Jesus likens to natural birth.—*Heubner:* Calmness of Christians amidst the convulsions of the world.—External revolutions pave the Lord's way: the hand of the Lord is in them all.—The time of persecution is a time of test and sifting.—No cross, no crown.

Second Cycle.—Starcke—Hedinger: When God's angry judgments are begun, there is no more room for watchfulness or hope.—Pleasant places, and strong defences, are of no use when God's rebukes are sent: they must be forsaken.—*Zeisius:* The angry judgments of Heaven, once begun, cannot be hindered or abated.—Out of six troubles He will save thee, Job v. 19.—Shall not God deliver His own elect? Luke xviii. 7, 8.—*Cramer:* Christ is nowhere to be found but in the word and sacrament.—He who binds Christ and His kingdom to certain persons, places, times, and hours, is certainly by that token of the guild of the false prophets.—

Zeisius: As a physical abomination was a certain sign of the desolation of Israel, so the spiritual abomination of Antichrist within the Church will be a certain sign of the advent of Christ, and of the end of the world, 2 Thess. ii. 3.—*Canstein:* The devil apes our Lord Christ.—*Osiander:* God keeps a strict and careful eye on His elect.—It is dangerous to trust men in things which pertain to salvation.

Gerlach.—The putrifying corpse of the world's and of the Church's constitution, and finally of all humanity, upon earth.—*Heubner:* The tender and compassionate heart of Jesus thinks of all the scenes of tribulation at the destruction of Jerusalem; especially of the pangs of maternity, of the anguish and helplessness of those with child, and those that give suck: comp. John xvi. 21. —This should draw to Christ all hearts of mothers.—Christ's directions, and Christians' duty, in all times of general distress.

Westermeier.—How we must prepare ourselves beforehand for the day of judgment.—*Dräseke:* The days will be shortened to the elect.—*Rambach:* The goodness of God in the midst of His judgments.—*Reinhard:* That Christians must be confident when nothing, fearful when everything, depends upon them.—*Bachmann:* The deportment of true Christians in the advancing corruption of their times.

Third Cycle (vers. 37–51).—*Starcke:* As often as we look up to the clouds, we should remember the Lord and His coming; and thus keep His fear before our eyes.—*Osiander:* The pious, driven about in this world, will all be gathered together in the kingdom of heaven; not one of them will be left behind.—The day of death and of judgment concealed.—The more secure, the nearer the Judge.—*Cramer:* The more daring the blasphemers are in their riot and debauchery, the nearer the Lord.—A wise householder makes his house sure every night.—The uncertain day of his death is to every one his last day.—Fidelity is the most beautiful thing in the servants of God.—Fidelity and prudence go together.—Because hypocrites are of double heart, the decree in their punishment is that they shall be cut asunder.

Lisko.—The coming of the Son of man will be as sudden and unexpected as the flood was. (Both predicted; both finding an unbelieving, careless generation, sunk in carnal security.)—Blessed results of watchfulness.—The necessity of perpetual readiness, exhibited in the fate of the unfaithful steward.

Heubner.—The earthly-minded fear the last day and the Lord's

coming, as the miser fears the thief: to him the Lord is only a thief, robbing him of all that he has.—The duties and the recompense of the faithful servant.—The guilt and the punishment of the unfaithful servant.—*Hossbach:* The true watchfulness and preparation of Christians for the coming of the Lord.—*Rambach:* On the obligation to prepare for death and judgment.—*W. Hoffmann:* "Maranatha," 1857. The signs of the coming of Christ: 1. The hour of temptation; 2. the sufferings of the Church of Christ; 3. the power of the lie; 4. carnal security; 5. universal preaching of the Gospel.

SECOND SECTION.

JUDGMENT ON THE RULERS OF THE CHURCH.

CHAPTER XXIV. 45–51.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant whom his lord, when he cometh, shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CRITICAL NOTES.

1. *Who then is?*—That is, in conformity with the previous instructions. The Lord shows in a parable that the judgment will begin upon those in office in the Church. He shows the contrast between the faithful and the unfaithful servant, but dwelling finally upon the latter. The τίς is not instead of εἰ τίς. According to Bengel and De Wette, it is encouraging: May every one be such a servant. According to Meyer, there is a change of construction: the characteristics of the servant ought to follow; but in the vivacity of the discourse the commendation and the characteristics go together. But the description of the servant which has gone before—faithful and wise—is in favour of De Wette.

2. *Whom his lord hath made ruler.*—This being appointed of

the Lord has stress laid upon it in the case of the faithful servant. In the case of *κακὸς δοῦλος ἐκεῖνος* it is omitted, and the *σύνδουλοι* are made prominent.—Over his household. We read *θεραπεία*, which makes it more definite that the office of rulership has for its end only to provide nourishment for the house. The office is the office of ruler, only so far as it actually imparts spiritual food in the office of teacher. Watching is here indicated in its concrete form, as fidelity to the calling. It is connected with faith, as not watching is connected with unbelief.

3. *Verily I say unto you, ruler over all.*—The description of the perfect *κληρονομία*. Comp. Rom. viii. 17.

4. *But and if that evil servant shall say.*—The *ἐκεῖνος* is not only *δεικτικῶς*, but also prophetically significant. The faithful servant was hypothetically mentioned in the form of exhortation; the wicked servant is exhibited as a very definite form in the future, and brought near to present view. The evil conduct of the wicked servant springs from unbelief, which, however, in his official position, he can utter only in his heart. But his unbelief is specifically unbelief in regard to the coming of the Lord and His award.—*My lord delayeth.* The expression marks an internal mocking frivolity. But his bad conduct is evidently exhibited in two aspects: first, as a despotic and proud bearing to his fellow-servants, whom he evil entreats instead of nourishing; and secondly, as *laxity* of conduct towards the wicked members of the household and the uninvited guests, with whom he commits all kind of riot and debauchery. Meyer: First, we have his conduct towards his fellow-servants, and then his conduct within the *οἰκετεία*; and, under the rule of such a steward, the household generally is to some extent given over to wickedness. Such a dissolute hospitality, also, is signified, as makes all drunkards from without welcome. The fellow-servants here must be understood of such as are faithful servants of their absent master.—The great historical contrast between the Inquisition and Indulgences will occur to every reader.

5. *And cut him asunder: διχοτομήσει.*—The expression is so significant that Meyer holds fast the literal rendering, "to cut into two parts," and rejects all figurative interpretations, such as exclusion from the office (Beza), and punishment generally (Chrys.). It is emphatically the punishment of the theocracy, cutting in two, sawing asunder,—1 Sam. xv. 33; 2 Sam. xii. 31 (Heb. xi. 37),—which here figuratively expresses a sudden and annihilating destruction, and possibly not without reference to the double-

mindedness of the condemned, or even to the duplicity of the anti-Christendom which will finally bring spiritual despotism to its doom (see Rev. xiii. 1 and 11).

6. *With the hypocrites.*—The further doom of the wicked servant after the judgment of the great day of Christ's coming. "Even the Rabbins send the hypocrite to Gehenna." The wicked servant is a hypocrite, not only because he thinks to present himself at last under the guise of fidelity, but especially because, in his ill-treatment of the fellow-servants, he assumes the semblance of official zeal.

DOCTRINAL REFLECTIONS.

1. The parable of the good and wicked servants applied specially to the disciples, and with them to spiritual officers in the Church, although not without application to all Christians generally. It is to be observed, that, according to Luke, Peter gave the Lord occasion to utter it. Yet the whole context shows that it belongs to the general eschatological instruction which we find in Matthew; that is, it naturally connects itself with the discourse concerning the last things, and opens the series of parables and declarations which introduce the judgment of the end of the world, the day that winds up the present age. This connection makes the contrast between the good and wicked servant more than a mere exhortation; it assumes a prophetic aspect, as indeed is seen in the definite expressions which pervade it.

2. In regard to the rulership of the two servants, it is observable that he who humbly serves his fellow-servants, faithfully giving them their food (the word and spiritual nourishment generally), is represented as being set over the household by his lord, and that it is promised that he should be set over all his lord's goods. But the wicked servant, who despotically set himself over the household and house, is not represented as having been appointed; in his supposed official correction of his subordinates, he appears to be a reckless injurer of his equally trusted fellow-servants.

HOMILETICAL HINTS.

The faithful servant and the wicked servant in the Church: 1. Their opposite spirit: the one waits for the coming of the Lord, the other puts no faith in that coming. 2. Their acts: the one takes care of the household's nourishment, the other makes himself a despotic lord, who evil entreats the faithful, and wastes the goods of the house in riotous living. 3. Their recompense: blessed and miser-

able surprise at the advent of the Lord. The one is elevated to the highest dignity, the other is condemned and destroyed on the spot.—The faithful servant waits for his Lord, while he waits upon the Church with the Lord's word.—The contradiction in the life of the wicked servant: 1. In his spirit: mocking unbelief of the self-deception, which supposes that in his lord's long absence he must take the whole government, instead of the mere provision for food. 2. In his deportment: fearful severity against the better of the household; perfect laxity towards the wicked, and fellowship with their wickedness.—That servant who assumes the highest place in hypocrisy will encounter the sharpest doom.—The divided heart will be punished by a perfect dividing asunder of the life.

THIRD SECTION.

THE JUDGMENT UPON THE CHURCH ITSELF.

CHAPTER XXV. 1–13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish: 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

CRITICAL NOTES.

1. *Then shall be likened.*—Fritzsche rightly notes a hint of sequence in the τότε. After the judgment upon the servants and the office, follows the judgment upon the people generally. The figure introduces females, in conformity with the idea of the Church.

2. *Ten virgins.*—*Ten*, the number of developed secular life; and thus made the number of the completed secular development

of the Church. It was termed by the Rabbins the "all-comprehending number." What goes beyond ten returns to units again. Hence the ten commandments, the Psalter with its ten leaves, the ten Sephiroth of the Cabbalists, etc. *Five*, the number of freedom as half-consummation, and of the course of things in movement: hence also the number of punishment or compensation, Exod. xxii. 1 (moreover, the five senses, five fingers, etc.); compare Luke xix. 19. The virgins are not merely companions of the bride, but representatives of the bride, the Church. See the prophetical type in 2 Cor. xi. 2; Rev. xiv. 4. Virginity signifies Christianity as separation from the world, restraint from all worldly fellowship. See Ezek. xxiii.; Hos. i.; Rev. xvii., comp. ch. xiv. 4. As it respects the relation of the virgins to the bride, we must bear in mind the analogy of the marriage supper of the king's son and his guests. The Church, in her aggregate and ideal unity, is the bride; the members of the Church, as individually called, are guests; in their separation from the world, and expectation of the Lord's coming, they are His virgins. Virginity, waiting for the Lord, and festal joy, they share with the bride. Bengel, in his discourses on the Revelation, distinguishes between such Christians as belong to the bride and such as belong only to the number of guests. This is so far true, as the perfect experience of Christianity finds its proper centre only in individual elect.

3. *Their own lamps.*—A feature of the custom which is significant. Propriety, individuality, preparation, independence of others. Vocation to a peculiar and personal spiritual life.—There was a kind of torch amongst the ancients, which consisted of a long, thick wooden staff, in the upper end of which a vessel was inserted, having a wick sustained by oil: thus they were at once lamps and torches.

4. *And went forth.*—"Here the customs of a stately bridal procession are presupposed. 1 Macc. ix. 37 gives us a lively representation. Among the Greeks and Romans, the bride was brought home by night: hence the torches of which so much is said. R. Salomo, *ad Chelim* ii. 8, witnesses the same practice in Palestine (Wetstein and Lightfoot). Ordinarily, the bride was fetched by the bridegroom and his friends (*domum ducere*); but here it is the office of the virgins (comp. Ps. xlv. 15, Grotius) to fetch the bridegroom, and the wedding seems to take place in the house of the bride, as in Judg. xiv. 10." De Wette. So Meyer. The figure generally is modified by the circumstance, that the bridegroom comes from afar,

as in Judg. xiv. This brings in the festal going forth to meet him, in which the virgins represent the bride; it also indicates the long tarrying of the bridegroom; and finally, though less markedly, that the marriage takes place in the house of the bride. Compare the art. *Hochzeit* in Winer.

5. *They that were foolish took their lamps.*—We must carefully note the contrast: In the case of the foolish virgins, the taking of the lamps is everything (λαβοῦσαι τὰς λαμπάδας ἑαυτῶν); but in the case of the wise, it is the taking of oil in their vessels. The foolish are thus represented as being dissipated and vain, looking only at appearances, and only in haste to go forth through excited feeling.

6. *While the bridegroom tarried.*—Meyer supposes that the virgins had set forth from the house of the bride, and had gone into another house by the way. This strange notion is needless, when it is considered that the virgins secretly provide their own lamps, and then betake themselves to the bride's house. The ἐξῆλθον of ver. 1 does not mean that they had already gone forth some distance on the way: it is a preliminary description of the great event of the parable.—*They slumbered and slept:* an intimation of weakness indeed; but also declaring their more express fault to have been the retarding of the bridegroom. Certainly the slumbering was perilous, since it took away the possibility of repairing, in their haste, the lack of oil.

7. *At midnight.*—Significant. The most unfit time to obtain what they had omitted.—*A cry was made.* The greater the apparent delay, the more intense the surprise at the cry of the heralds sent forward.

8. *Trimmed (adorned) their lamps.*—The personal festal array had taken place before. The adornment of the lamp was the kindled flame, in the light of which it shone. Hence, afterwards, extinction is spoken of at once, σβέννυνται: they burn dimly, and will go out.

9. *Not so.*—Since οὐ μή is the reading in the following clause, μήποτε is not dependent on ἀρκέσῃ, but has the force of a strongly repelling negative.

10. *They that were ready went in with him.*—It is presupposed that they first went out to meet him with their festal lamps. It is not needful to explain, with Bornemann, "into the house of the bridegroom;" nor, with Meyer, to suppose that they had gone back from the imaginary midway house to that of the bride.

11. *I know you not.*—See ch. vii. 23.

12. *The meaning of the parable.*—The readiness of the Church for the coming of the Lord: but that rather viewed internally than externally; not in its *extension*, but in its *intensity*. The Lord had made it very clear that the question was not of an external millennarian preparation; for He represented all the virgins as asleep, the wise in common with the foolish. Internal preparation is before all things dependent on the possession of the oil. And that the oil signifies the being anointed with the Holy Ghost, it is perfectly vain for De Wette or any one to deny. This is not a mere customary edifying explanation, but is founded upon the constant typical meaning of the oil in the Old and New Testaments. See Heb. i. 9, comp. Ps. xlv. 7, 8; Acts x. 38. The name of the Messiah shows that the oil of unction was a symbol of the anointing of the Holy Ghost. But the oil which fed the lamp could have no other meaning; for even the olive-tree partook of the same significance. See Zech. iv. 2, 3; Rev. xi. 4. Now, if the oil signifies the true inward life of faith, the spiritual life, the interpretation of the lamps is not far off: they denote the form of faith. Hence it is significant that the foolish virgins were very careful to provide their lamps, but neglected the oil; while the wise virgins took oil in their vessels with their lamps. They did not neglect the lamps, but their chief concern was about the oil. Olshausen gives the right interpretation of the oil; but he improperly makes the lamp mean the heart; observing that in the foolish virgins faith had its root only in the feeling. Chrysostom gives an arbitrary explanation: with him the oil is alms; and so on with the rest of the particulars. Luther inversely makes the lamps good works, and the oil-vessels faith. Meyer is against all interpretation of the details, and appeals to Calvin: "Multum se torquent quidam in lucernis, in vasis, in oleo. Atqui simplex et genuina summa est, non sufficere alacre exigui temporis studium, nisi infatigabilis constantia simul accedat." But in this constancy, externally regarded, the foolish virgins are not by any means wanting. They pray, they even run in the very midnight to the sellers. It would be out of the question to suppose that even, after all, they obtained a supply, and came with their oil after the rest. This is not in the parable; and the simple point remains, that they troubled themselves about the oil too late. The division of the virgins into two classes must therefore have this meaning, that one part of the Church is living, while the other lives only *in* appearance, because it lives only *to* appearance.

Hence the distribution into two halves must not be literally pressed. Midnight is a late and dark season, a season of sleep and the danger of surprise. "The ancient Church took the word literally; and hence the origin of the *vigilia*." Heubner. The cry at midnight cannot, however, be the ecclesiastical watchers exclusively; but, in connection with them, the cosmical signs which have been already mentioned. The *sellers* have been interpreted of the Holy Scripture and its writers. The means of grace generally, or prayer, will obviously be thought of; but this is a trait in the parable which scarcely endures interpretation. The virgins' sleeping was very inappropriately referred by Chrysostom to their bodily death; and by Calvin to "occupationum hujus mundi distractio." But it seems best to understand it of an involuntary entanglement in the world, and participation of its spirit of severity, to which even believing Christians are liable. Heubner: "The sleepiness is not the profound sleep of Christendom, but remission of a definite expectation of the near approaching appearance of Christ. We can easily understand how this expectation has decreased with increasing ages; it is not found now among faithful Christians generally, of whom scarcely any can bring themselves to think that *we* may see the last day. But this sleepiness does not exclude the general preparation of Christians in other respects, that is, their faith and love."

DOCTRINAL REFLECTIONS.

1. The judgment on the Church.—The ten virgins signify not merely a part of the Church, but the whole of it. This is evident, first, from the number ten, which points to the perfect secular development of the Church. Further, the circumstance that individual traits are not at all exhibited; the five virgins on the one side, and the five virgins on the other, being altogether alike respectively. And, lastly, the position of this parable between that of the two servants and that which follows concerning the entrusted talents; that is, between the judgment upon the ministerial office, and the judgment upon individual Christians.

2. The significance of the individual traits of the parable.—The three most essential points are: 1. The ten virgins; 2. the delay of the bridegroom, and the midnight; 3. the oil in the vessels in relation to the lamps. Of the first we have spoken enough. As it regards the second, the two great things—the delay of the bridegroom, and midnight—coalesce in one, the second being the consequence of the first. The midnights in the history of the kingdom of

God, are each the last late season of a slowly-running-out age. Hence, the time of the last kings of Israel, before the Lord's coming in the Babylonian captivity, or in the Messianic prophecies; still more, the time of the crucifixion of Christ; the end of the Middle Ages; and especially the final period before the end of the world. "It is midnight for the Church, when the worldly spirit is so predominant as to make it seem that the history of the Church will fall into the common course of things, that the kingdom of heaven is not to be consummated in the judgment and renewal of the world, and that Christ is not to come or to return. The faithful are, in such a season, more than ever tempted to give up the feeling, that they live in the midst of the great preparation for the marriage supper, and the Christian glorification of the world; and gradually to surrender their firm hold on their vocation, to represent the stability of the work of Christ. But more than once has arisen, in these midnights of Christian history, the cry, *The Bridegroom cometh.*" The cry without doubt must signify, in such cases, the prophetic voices of faithful watchmen; but these in connection with the solemn signs of the time, which assuredly preach. Heavy judgments and great awakenings testify the nearness of the Lord, until He really come. At such times the Church is sifted.

3. And the decisive test is not the lamp, but the oil-vessel—the Spirit, the spiritual life.

4. But, as the wicked and the faithful servants are sundered, and the wicked are cut in two, so will the Church through that sifting be divided into a dying and a living portion. "This distinction is always present. But as time runs on it becomes more manifest; and at the end it will be seen in all its fearfulness, as the ground of the judgment which the Church must undergo. They all have the lamps: the forms of faith, ecclesiastical confession and position. But then the question comes as to whether the form is filled with the Spirit of Christ."

5. According to Olshausen, this judgment is only preparatory, only an exclusion from the marriage of the Lamb (Rev. xix. 7). What, however, is the marriage of the Lamb, but the festival, or at least the fore-festival, of eternal blessedness? Olshausen thinks that the foolish virgins had faith (*κύριε, κύριε*, ver. 11), but that they lacked sanctification. But they are without the Spirit, and therefore without the reality of faith. The saying, "Lord, Lord," saves not in the judgment. Only thus much may be admitted, that this parable, like the preceding and the following, primarily delineates an his-

torical judgment which introduces the final one, but is not the final and conclusive one itself. These three preliminary judgments, however, are introductory to the final judgment; and they are themselves so far final and decisive, as the want of the Spirit (oil), consummated unfaithfulness in office, and the squandering of the gifts of grace, fit the soul for condemnation. Only with reference to the possibility of individual conversions must a distinction be allowed between the preliminary judgments and the last end.

HOMILETICAL HINTS.

The judgment of the Church.—1. The impending advent of the Bridegroom to the marriage; 2. the five foolish and the five wise virgins; 3. the delay of the Bridegroom, and the midnight; 4. the cry at midnight; 5. the want of oil, and the lamps going out; 6. the feast of the wise and the exclusion of the foolish virgins.—What is the great essential for the Church, waiting for the Lord? 1. The vessel of oil *with* the lamps: the spiritual life and the form of faith. 2. The oil-vessel *before* the lamps: the spiritual life above the form of faith. 3. The oil in the vessel: the anointing of the Holy Spirit above all.—The Church always divided into foolish and wise members.—The characteristics of the foolish virgins: 1. Excited external equipment for the feast, which takes care of the appearance (the lamps), but forgets the essence (the oil). 2. Relaxation and drowsiness after the first excitement, affecting even the wise also. 3. False and anxious efforts at last, to repair the irreparable loss of spiritual life.—The characteristics of the wise virgins: 1. Divine preparation for eternity: the oil and the lamps. 2. Human infirmity in the course of life (slumbering). 3. Christian conduct in every hour of decision: burning lamps; refusal of ruinous fellowship with the unprovided.—Comparison of the wise and foolish virgins: 1. The prevailing similarity in externals; 2. the unapparent and yet decisive difference in secret.—The judgments of the Lord, especially the last, make a severance between the dead and the living members of the Church.—The severe test which the Church sustains, through the increase of worldliness and the apparent delay of the Lord.—The midnight in the history of the Church.—The cry at midnight: The Bridegroom cometh!—Joyful expectation of the advent, the burning festal lamp with which the Christian goes to meet the Lord.—The right preparation for His coming.—The hour of judgment makes the internal difference between living Christians and hypocrites apparent. 1. The former find themselves prepared

with the great essential, which the others lack,—the Spirit, and spiritual fellowship with the Lord. 2. The former lift up their heads, because their redemption draws nigh; the others are overwhelmed and abandoned. 3. The former advance towards their Lord with the festal light of joy and praise; the others seek their help apart from Him.—The seemingly severe word of the wise virgins, a word of truth and gentleness. For, 1. the spiritual life, which makes Christians what they are, cannot be externally transmitted, but must be internally experienced; 2. it cannot be divided and qualified without perishing; 3. every attempt of the wise to have fellowship with the foolish in the hour of judgment, must be destructive to both parties alike; 4. if repentance were yet possible, it would be only in the way of repentance and conversion.—Ruinous delay for the Lord's feast.—What should be the effect of the Lord's sacred delay: not a hurtful delay in caring for what is needful, but a saving diligence.—The highest internal life is the most extreme watchfulness.

Starcke.—Zeisius: The visible Church of Christ upon earth consists of true and false, dead and living, members—of wise and foolish Christians.—The Church is divided into two halves: the true and the hypocritical.—The externals of Christianity are nothing before God, where the heart is not truly sanctified through the Holy Ghost.—The slumbering must be explained with a difference. With the ungodly, it is a godless security: with the faithful, it is a spiritual lethargy; which, however, is consistent with true love to Christ.—*Canstein:* The tarrying of the Bridegroom is not delay; but a pausing, in merciful desire to save.—Christ will come at a time when the Church is secure and asleep.—*Quesnel:* The pious are reputed fools and miserable; but the time will come when men will wish to be sharers of their goods and blessedness.—Every man must live by his own faith.—The sacred oil of joy may be bought without money, but it must be in time.—*Cramer:* Let him who would repent, take it in good season.—The Lord knoweth His own, 2 Tim. ii. 19.

Gerlach.—Every soul is accepted for himself, and cannot represent others in judgment.—Jesus knows those only for His own who have lived and persevered in living fellowship with Him.

Heubner.—To be a virgin, is the nature of a Christian: he is called to purity, sanctification, abstinence from spiritual whoredom, idolatry.—He is consecrated to the Lord.—Not all who have externally left Babylon, or the world, are true virgins.—Christ does

not speak of unbelievers, but of those who once had faith.—Perfect unbelievers, who are without any expectation of the Lord, belong to one class of virgins.—Expectation of the Lord's advent a necessary mark of the Christian.—The lamp is the external form, on which inward Christianity is built.—Without the lamp the oil is wasted, but without the oil the lamp will not burn.—Take care not to despise external Christianity; but take care also not to be satisfied with it, and to rest upon it.—The two olive-trees, Rev. xi. 1–6.—True Christians unite both external and internal Christianity.—The extinction of the lamps, the painful feeling of emptiness in the spirit.—Hence the anguish of so many dying people.—How many send for the minister, and frantically desire spiritual good, when too late!—*Fritzsche:* The constant preparation for death.—*Schenkel:* The false security of the converted.—*Lisko:* The parable is an exhortation to true preparation for the end.

FOURTH SECTION.

THE FINAL JUDGMENT AS RETRIBUTION ON INDIVIDUALS.

CHAPTER XXV. 14–30.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth

lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

CRITICAL NOTES.

1. *The signification of the parable of the talents.*—In this parable the idea of retribution, as affecting individual Christians, comes prominently forward; as the first referred that retribution to office-bearers in the Church, and the second to the Church itself as a whole. As there the former parable laid the stress upon the watchfulness, internal religion, here we have the requirement of watchfulness in persevering, unwearied fidelity and activity through the Spirit. As it respects its relation to the parable of Luke xix. 12, it is somewhat analogous to the relation of the parable of the marriage of the king's son, ch. xxii., to the parable of the supper, Luke xiv. 16. We must not be misled by the appearance of likeness into a denial of the fact, that we have to do here with an altogether new and different parable. Meyer says: "The analogous parable in Luke xix. is to be regarded as a modification, which arose in evangelical tradition, of our present original and simpler parable. In its form in Luke, probably an original and independent parable (concerning the rebellious subjects) had become blended with that of the talents." Such a perfect confusion of parable with fiction would be discarded at once by a careful estimate of the practical doctrinal scope of the former. That would altogether set aside the following alternative: "If we entertain the thought that the parables in Luke and those in Matthew were delivered by Christ at different times, we must either admit the unnatural supposition that the simpler form in Matthew was the later, or contradict the narrative by assuming that Jesus delivered the parables in Matthew earlier than those in Luke (Schleiermacher, Neander)." The idea of "simpler" has nothing to do here, where, as even De Wette acknowledges, the parables are internally different in their scope. The differences are plain: 1. As to their respective motives. In Luke, Jesus designs to repel the supposition that the advent would soon, or *immediately*, in a chronological sense, come; in Matthew, He

intimates the thought that, in a religious sense, it would *soon come*. 2. In the former, the Lord is a noble, who was to receive a kingdom; here, He is simply a landowner. There, the Lord's absence is distance in space; here, it is length of time (there: ἐπορεύθη εἰς χώραν μακράν; here: μετὰ χρόνον πολὺν ἔρχεται). There, the servants are ten, the number of the world's age (see the ten virgins); here, they are three, the number of the Spirit. In the former, all the servants receive one pound—doubtless the one equal office of testimony; here, the first servant receives five talents, the second two, the third one—thus noting individually different endowment, diverse degrees of the gift of the Spirit and grace. There, the gain is not in relation to the pounds—there are ten pounds from the one, five pounds from the one—because the result of official blessing may be past all reckoning; here, the gain is proportioned to the gift—five pounds from five, two from two—because the gift of the Spirit as such can have an objective blessing only according to its subjective degree. There, the last servant lays up the one pound, which makes him equal to the rest, in a napkin, unused, signifying his idleness; here, he buries it in the earth, signifying the prostitution of spiritual gifts to the service of the world and the flesh. There, the recompense of fidelity is the extension of the charge and vocation, the being placed over ten and over five cities; here, it is an entrance into the joy of their Lord:—the former in harmony with official relation, and the latter in harmony with the personal spiritual life. There, the idle servant was punished by the pound being taken from him (removal from office); here, he is cast into outer darkness, condemned to eternal woe. In Luke, the parable closes with the nobleman being changed into a king, who punishes his rebellious servants; in Matthew, it closes with the just administration of the landowner—although the king comes into all the more glorious prominence in the last parable, ver. 31 seq. The resemblance in the tone of the wicked servant's words, and the Lord's rejoinder, can have no effect in disturbing our conviction of the distinctness of the two parables. And upon this point, it is to be carefully noted that the servant in Luke, in accordance with the *official* relation, wraps his pound in a napkin; while the servant in Matthew, in accordance with the *spiritual* relation, hides it in the earth. Further, that the former ought to have put his gold into the bank (office given back to the Church); while the latter should have taken it to the exchangers (spiritual gifts are quickened by contact with earnest leaders and members of the Church). Thus

the former parable sets before us simply the external, social, official side of the Christian calling; the latter, the internal and the individual. This explains the difference between the gain of fidelity in the one case and in the other; and, further, that the slothful servant in office and the slothful servant in the service of the Spirit for the most part coincide, although with their individual traits distinct. Official vocation produces its outward results broadly through the world; and an apostle might gain half the population of the earth, or bring the whole generation under his own influence. On the other hand, the spiritual gift works inwardly in the spiritual domain. In this it gains just so much life as corresponds with its related capacity of the Spirit. Externally, this gain may seem less; but in the estimate of the kingdom of grace it is otherwise. It is a higher reward to enter into the joy of our Lord, than to be set over the cities in the other world. In harmony with this distinction, the one slothful servant *did not work at all;* the other hid his spiritual gift *in the earth.* This πονηρός, too, has a specific predicate attached to him, ὀκνηρός; and his requital is not merely discharge from office, but *spiritual woe.*

2. *For (the kingdom of heaven) is like a man.*—Here it is customary to explain the construction as an abrupt transition, and an incomplete clause. But the previous verse is latently carried on in the sense.

3. *Delivered unto them his goods.*—The spiritual blessing of His life and salvation. Christ entrusts to Christians in this world the treasure of His spiritual life.

4. *To every man according to his several ability.*—Spiritual gifts are regulated by the kind and degree of personal susceptibility and capacity. Compare the doctrine of the χαρίσματα, 1 Cor. xii.

5. *And straightway took his journey.*—The nearest possible approximation of the parable to the fact, that the ascension and Pentecost are closely connected; although the order is inverted. There had been, however, a preparatory bestowment of the Spirit before the ascension. See the Farewell Discourses in John, and ch. xx. Meyer: "*Straightway,* without more precise orders for the application of the money." But some general orders are presupposed by the subsequent judgment; while the particular employment of the personal endowment is entrusted to the individual. The spirit must know what is the spirit's vocation.

6. *Hid his lord's money.*—Contrary to duty and to dignity. The money in the earth is the spirit in the flesh.

7. *Gained beside them*, ἐπ' αὐτοῖς.—In addition to what was entrusted.

8. The Vulgate and Cod. A read εὖγε, which may stand absolutely as in Luke xix. 17; the εὖ, on the other hand, must be connected with the verb.

9. *Into the joy of thy Lord.*—De Wette: "Kuinoel and others interpret after Esth. ix. 17 (Sept.), where χαρά = מִשְׁתֶּה, *entertainment*; better, probably, from the feast of joy which the lord would celebrate on his return; Fritzsche, after Chrysostom, of the Messianic blessedness,—the parable passing over into the reality." Doubtless, the Lord's joyful festival is meant; but this signifies the inheritance of Christ.

10. *That thou reapest where thou didst not sow.*—The picture of a hard, and withal selfish man. The saying shows: 1. That the servant, as a self-seeker, separated his own interest from his lord's, and therefore reckoned his lord to be a self-seeker also; 2. that he promised himself no personal joy of spirit in trading with the entrusted pound; 3. that he would tacitly reproach his lord with having given him too little; 4. that he would not only self-righteously excuse his own slothfulness of spirit, but also overrule and censure his lord; 5. that, with all this, he really held his master to be not an over-hard man, but an over-gentle man, against whom he could dare to use such language with impunity.—*Where thou hast not strawed.* Meyer understands here a winnowing out of season, against Erasmus, Beza, and others, who interpret the διασκορπίζειν of sowing; thinking that otherwise there would be a tautological parallel. But the new idea introduced is that of intensification: sowing and reaping, abundantly scattering and bringing into the barn. In winnowing, it is the straw that is scattered, and not the wheat.

11. *And I was afraid.*—De Wette and Meyer: He might have lost the talent in trading. But that would have been in some sense praiseworthy. His fear was more abject: he would not take trouble for the benefit of a selfish lord.

12. *Thou knewest that I reaped.*—Kuinoel and De Wette: Concessively and ironically spoken; but according to Meyer, a question of indignation. Doubtless De Wette is right. The servant has condemned himself as a liar. If he really regarded his lord as a hard man, and yet would risk nothing in trade, he might have adopted a safe method of gain for his master, and placed the money in the hands of the changers. Thus at least the interest would have been secured.

13. *Put it out to the money-changers.*—Meyer: Throw it on the money-table; βαλεῖν exhibits the sloth of his manner. The changers held a public bank among the ancients, at which they received and lent money.

14. *I might have received mine own.*—If thou didst thus separate thy interest from mine, thou wast bound to give the money to the changers, that I might have received *mine* with interest.

15. *Take from him therefore.*—The negative punishment, entering into the word of the servant himself: separation.—And give it unto him who hath ten talents. Thus even his judgment passes over into the praise of God.

15. *For unto every one that hath.*—See ch. xiii. 12.

DOCTRINAL REFLECTIONS.

1. On the meaning of the parable, see the Critical Notes. All its individual traits are regulated by the different relation of the talents; as in Luke xix. they signify offices, and here the individual gifts of grace. Thus, the concluding circumstance, that the one pound is given to him who had ten pounds, has in the two cases a diverse significance. In Luke, the sense of the parable is this, that the neglected office devolved or passed over to the highest fidelity; in Matthew, the truth is set forth, that the unfaithfulness of the slothful servant increases the spiritual life of the faithful, as affording him matter of constant warning and spiritual observation, and the means of enlarging his knowledge of the divine government of souls.

2. If we refer this parable to the doctrine of election, we find in it the *unlimited differences* which the Scripture teaches, as opposed to the *unlimited contrast of destiny* which the Augustinian doctrine of predestination maintains. Each has his special religious talent or capital (the ἰδία δύναμις, ver. 15) in his original nature, and this becomes to him in the Church a charisma or gift (ἔδωκεν ἑκάστῳ). The destination to salvation is thus universal: the capability and the call to fidelity in all the same, the measure of the gift is different. But if the least endowed in regard to fulness of life (for in reference to truth and fidelity no one is less endowed than another) scorns and neglects his pound, that was not his destiny, but is his fault. The less richly he was provided in himself, the more anxious should he have been to enrich himself by connection with the more eminent members of the Church.

HOMILETICAL HINTS.

The judgment of the Lord upon all the individual members of the Church: 1. Its rightful ground: the appointment and the obligation of the servants. 2. Its test: the true application of gifts. 3. Its universality: the most richly and the least endowed are brought to account. 4. Its requital: on the one hand, the praise and the joy of the Lord; on the other hand, the despoiling and casting out into the fellowship of the lost.—*Thy gifts* are entrusted to the day of reckoning.—Manifold gifts, but *one* duty and *one* spirit.—The endowment of a Christian is a call to work for the Lord.—Every one receives the pound of the heavenly spiritual life according to the measure of his capacity.—The double obligation which the absence of the Lord imposes upon Christians: 1. They are bound to fidelity, because the Lord is so *far* (and has committed to them all His interests in this world); 2. they are bound to fidelity, because He is so *near* (invisibly present in His gifts, and may come at any moment to reckon).—The grand and stimulating thought, that Christ has committed to His servants in this world all His goods.—The confidence of the Lord the source of His servants' fidelity.—Trading with the riches of Christ the highest and noblest gain.—Christ's business prospers only through fidelity.—The Church is a place of trade, the noblest and the richest.—The principles of commerce with spiritual gifts: 1. As regards God: giving up all, to gain all. 2. As it respects our neighbour: to give is more blessed than to receive. 3. As it respects ourselves: to sell one thing, to gain much. 4. As it respects the world: to give up the visible for the invisible.—Trading with spiritual gifts the most perilous and yet the safest commerce.—The praise and the reward of the faithful servants of Christ in the hour of reckoning: 1. The praise, of having been faithful over a little; 2. the reward, of being set over much, and of entering into the Lord's joy.—The end of our spiritual work a divine rest for ever.—The wicked servant; or, let no man undervalue the gift which God has entrusted to him.—How far a grudge against Christ underlies all unfaithfulness in the use of spiritual gifts.—Man becomes wicked evermore through thinking evil of God.—The Christian becomes wicked evermore through thinking evil of Christ.—The self-seeker ascribes his own self-seeking to God also, to excuse himself.—Hell thinks worse of heaven, than heaven of hell: 1. The former thinks it sees wickedness united with power and fortune; 2. the latter sees it actually involved and confused with weakness and misery.—The un-

faithful are obliged to condemn themselves by their own excuses.—The frightful pit of earth in which the gifts of heaven to Christians are buried.—The infinite spiritual woes which must be entailed by the prostitution of spiritual light to the service of the flesh.—The work without a name which the slothful will have to do when the faithful rest.

Starcke.—We men in the world are stewards of the manifold gifts of God, 1 Cor. iv. 1–4; Luke xvi. 2.—*Hedinger:* God distributes His gifts strangely, but holily: let no man think that he has received too little, Rom. xii. 6.—In the gifts of God no one must be vain, or envious; but every one must use his own portion to the glory of God and the good of his fellows.—God bestows His gifts and goods on men, not that they may be buried, wasted, appropriated to self, or imagined their own, but that they may faithfully trade with them, 1 Cor. xii. 7.—Of a steward nothing more is expected, and nothing less, than fidelity, 1 Cor. iv. 2.—*Canstein:* Few gifts may be turned to much account.—Truth does not shun the light, but comes to it, John iii. 21.—He buries his Lord's goods who seeks only his own.—He who neglects nothing in his Christianity, will have confidence in the day of judgment, 1 John iii. 21.—In the future reckoning no man will be forgotten or overlooked, 2 Cor. v. 10.—To be called a good and faithful servant of God, is a title more honourable than any that this world can give, Ps. cxvi. 16.—The wicked servant does not know Jesus as a merciful Master, but as another Moses, who requires more than man has strength for.—When we do not see the gracious countenance of God in Christ, God appears to us hard and fearful.—Slothfulness and baseness the two characteristics of the unfaithful servant. *Luther:* His knavery consisted in this, that he condemns his Lord for hardness, and scorns the way of grace (self-denial).—How many, who now receive store of honourable names, will one day be called, *Thou fool!*—*Hedinger:* He who makes a good use of the first beginnings of grace, will go on well and soon grow rich; he who lets his grace decline within him, will soon be without it altogether.

Lisko.—The humility of the faithful servants, who attribute all blessing and increase not to themselves, but to the entrusted pounds.—It does not depend upon whether one has effected much or little according to the measure of his power and his sphere, but whether he has been faithful and diligent or not: the spirit is the main thing.—This servant represents such as excuse their neglect in various ways: by pleading the little which has been entrusted to them, or

the fear they had of encountering the dangerous influences of the world, or the consequent necessity which they felt of retreating into solitude and quiet piety.

Gerlach.—Unbelieving despondency is always connected with slothfulness, when unbelief becomes a permanent condition.

Heubner.—Fidelity in little things is of great price.—There, Thou hast that is Thine: Perfect breach with God; he throws up His service altogether.—Wicked (πονηρέ) he is called, because his heart was false, attributing falsely to God this unloving hardness. His conscience smote him in secret, and testified to him that God was not as he painted Him.—When God lays much upon us, He offers us abundance of strength to do and to bear.

FIFTH SECTION.

THE FINAL JUDGMENT IN ITS LAST AND MOST UNIVERSAL FORM UPON ALL NATIONS; AND AS SEPARATION.

CHAPTER XXV. 31–46.

31 When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: 32 And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And He shall set the sheep on His right hand, but the goats on the left. 34 Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: 36 Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. 37 Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? 38 When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? 39 Or when saw we Thee sick, or in prison, and came unto Thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. 41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: 43 I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. 44 Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto

Thee? 45 Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CRITICAL NOTES.

1. The final judgment.—The new salient points are: 1. The Son of man as Judge unfolds His perfect kingly and judicial glory. 2. He exercises judgment now upon all the nations of the earth, and upon all the tribes of all ages. 3. He judges individuals according to their personal conduct; with as much strictness and reality as He judges the collective whole. 4. He finds in all the consummate character of their life and nature so expressly stamped upon them, that He can separate them as a shepherd divideth the sheep from the goats. 5. He judges, therefore, according to the perfected consummation of the spiritual life in the works, and according to the fundamental idea of all good works—love and mercy. 6. He judges according to the standard of the revelation of the universal Christ in the lives of men of all times, as well as of the historical Christ. 7. His sentence introduces a separation which must bring the earth itself, in its ancient form, to an end; for, the good are received into the kingdom of the Father, and the wicked are cast into hell.—Thus viewed in all its extension, it presupposes the general resurrection, and forms the conclusion of the Lord's coming and presence in this state of things, of the one last day of a thousand years in a symbolical sense, that is, of a full and perfect judicial Æon. Thus, as the first parable (ch. xxiv. 45) must be placed at the beginning of these thousand years, and the second and third exhibit the further development of the kingly, judicial administration of Christ, this last judgment forms the great conclusion, as it is exhibited in 1 Cor. xv. 24 and Rev. xx. 9. This decides the question as to whether it is merely a judgment upon Christians, or upon other than Christians, or upon all, both Christians and not Christians. The first was maintained by Lactantius, Euthymius, Grotius, and others; the second, by such as Keil, Olshausen, Crusius; the third, by Kuinoel, Paulus, Fritzsche. In favour of the first view—that Christians alone are here judged—it is alleged that the doctrine of the divine election comes in, ver. 34, of the righteous, ver. 37, etc. But, certainly, such also are spoken of as never had the consciousness of being in personal relation with Christ. It is supposed to decide in favour of the second hypothesis—those not Christians being the objects of the judgment—that the judgment proceeds not according to the law of faith, but according to the law of love to man. But that Christians

also are to be judged by works, the fruits of faith, as being faith developed, is proved by Matt. vii. 21; Rom. ii. 6; 2 Cor. v. 10; Gal. vi. 8, and the whole tenor and spirit of Christianity; and that, on the other hand, all the works of men will be judged, not according to their outward appearance, but according to their spirit and motive, or according to their real, though unconscious, faith in Christ, and love or drawing towards Him, is proved by an equal number of passages; *e.g.*, Matt. x. 40; Acts x. 35; Rom. v. 18, and the universally valid word, "The Lord seeth the heart." De Wette urges, in favour of the third supposition, that in Matt. xiii. 37–43, 49, we find the plain idea of a final judgment upon Christians and those who are not Christians. De Wette here confounds good and bad with Christians and not Christians.—Our passage certainly presupposes the universal Christianization of the world, which must take place before the end of the world: the Christianization of all mankind in this world (ch. xxiv. 14; Rom. xi. 32), and of the whole of mankind in the other (Phil. ii. 10; 1 Pet. iv. 6). Such a Christianization would necessarily follow from the advent of Christ in itself; so far as it must constrain the nations to submission, and continue throughout an entire period of judgment, Rev. xx. The common notion, which terms every supposition of a more extended final period Millenarianism, does not merit notice. It is beyond all things necessary that we should distinguish between a concrete and a fantastic doctrine about the last things. The differences are: 1. The former regards the thousand years as a symbolical number, as the mark of an Æon, or the period of transition for the earth and mankind from the earthly to the heavenly condition (Irenæus; Dorner). But millenarianism interprets the thousand years chronologically, and seeks to define their beginning. 2. Concrete eschatology regards the last period as the manifestation of a judgment, already internally ripe, on the ground of the perfect redemption accomplished through Christ. But millenarianism is not satisfied with the first redeeming appearance of Christ; it looks forward to the second as of the greater importance. 3. Concrete eschatology expects with the advent the beginning of a spiritual change of things here; millenarianism expects a perfect glorification of things here as they are. 4. The former sees in the first resurrection only a revelation of the full life of the elect, destined to be helpers of Christ in the glorification of all humanity; but millenarianism regards that period as the time of the realization of Jewish, Jewish-Christian, sectarian prerogatives and dignities.

The representation of this judgment is not a parable or simile, as Olshausen thinks. It contains some of the elements of a parable; but really sets the judgment before us in its concrete form.

2. *He will sit.*—Expression of finished victory.

3. *And before Him shall be gathered.*—Intimating a perfect voluntary or involuntary acknowledgment and submission, Phil. ii. 10.

4. *And He shall separate them.*—This is not merely the beginning, but the compendium of all that follows.—*As a shepherd divideth.* He has Himself become the Shepherd also of the goats,—the Shepherd of all mankind. Hence He knows how to distinguish them perfectly, as they are perfected in good or evil.—*The sheep from the goats.* Goats and sheep are represented as pasturing together (comp. Gen. xxx. 33). They were classed together under the name of small cattle. The wicked are here exhibited under the figure of goats: Grotius, "on account of their wantonness," etc. De Wette says—referring to Ezek. xxxiv. 17, where, however, it is otherwise—"The goats (he-goats) are of less value to the shepherd; they are wilder, and less easily led." Meyer: "Because the value of these animals was held to be less (Luke xv. 29); hence also, in ver. 33, the disparaging diminutive τὰ ἐρίφια."—But the main point of distinction is the gentle tractableness of the sheep, which points to a nobler nature; and the wild stubbornness of the goats, exhibiting an inferior, self-seeking kind.

5. *On the right.*—The side of preference and favour.—*On the left.* The opposite. On the omens of the right and left, see Schöttgen and Wetstein; comp. Virg. Æn. 6, 542.

6. *The King.*—Not parabolical, as Olshausen thinks; but Christ in His advent comes forward with all His real kingly dignity.

7. *Ye blessed of My Father.*—They are the really blessed, as the regenerate, penetrated and renewed with the Spirit, life, and blessing of the Father, Eph. i. 3.

8. *Inherit the kingdom.*—See Rom. viii.—*Prepared from the foundation of the world.* De Wette finds here the idea of predestination, Rom. viii. 28. But what is here spoken of is the eternal foundation of the kingdom for the subjects of the King. There is no contradiction to John xiv. 2. For here the calling and foundation is referred to; there, the actual building up of the heavenly community.

9. *Ye took Me in:* συνηγάγετέ με.—Deut. xxii. 2: συνάξεις αὐτὸν ἔνδον εἰς τὴν οἰκίαν. Oriental hospitality a normal form of brotherly

love. See, in Wetstein and Schöttgen, the rabbinical sayings concerning the promise of paradise to the hospitable.

10. *Lord, when saw we Thee?*—De Wette: "The language of modesty." Olshausen: "The language of unconscious humility." Meyer: "Actual declining of what was imputed, since they had never done to Christ *Himself* these services of love. The explanation is given in ver. 40." Certainly, they have not any clear notion of the ideal Christ of the whole world. But this is connected with their deep humility; and it must not be lost sight of, since the opposite characteristic among the reprobate is exhibited as self-justification.

11. *To one of the least of these, My brethren.*—Not the Apostles alone, but Christians generally, and pre-eminently the least of them. Meyer: "Christ represents Himself as surrounded by the poor of the Sermon on the Mount, the publicans and sinners." As if the poor in spirit remained for ever such. They are the least, the poorest, the last, in whom the divine life, which the Lord here recognises as brotherly love, is awakened.

12. *Ye cursed.*—Through their own fault penetrated by the curse of God. The appended "of My Father" is not now found. And so also, "from the beginning of the world" is not added to "prepared" here. Nor is it said, "prepared *for you*," but, "for the devil." The great judgment of fire is prepared for the devil, as a punishment for devilish guilt. Thus, these are here represented as having plunged themselves into the abyss of demoniac reprobation. The Rabbins disputed whether Gehenna was prepared before or after the first day of creation. According to the Gospel, it will not be perfected till the final judgment of the world (see Rev. xx. 10). The theology of the Middle Ages gradually made it, instead of being a final period, as in the Gospel, approximate to the beginning period of the Rabbins.

13. *And did not minister unto Thee?*—As if they would always have been ready to serve Him. But there is nothing of the spirit of love in their assumed readiness; only in the spirit of serviceableness they would have waited on Him had they seen Him. The ignorance of the blessed was connected with their humility, as a holy impossibility of knowing; the ignorance of the cursed was of another kind, and closely connected with self-justification.

14. *Into everlasting punishment.*—Comp. Dan. xii. 2. Meyer finds the absolute idea of eternity in endlessness, and thinks even that ζωὴ αἰώνιος describes an *endless* Messianic life. But in this

last idea the *intensive* boundlessness of life is expressed (an abstract endless life might be also merely an endless existence in torment); and, therefore, the predominant notion of the opposite is an *intensive* one. We say only, the "predominant" one.

DOCTRINAL REFLECTIONS.

1. The section is a parabolical discourse concerning the general judgment of the human race. Hence the essential ideas and the symbolical features are to be distinguished. The following are the prominent dogmatic points:—1. Christ is the Judge of the world; compare Acts x. 42, xvii. 31; the *Symb. Apost.* 2. The judgment shall be exercised by Him upon all mankind: all nations shall appear before the throne—not merely those existing at the end of the world, but all generations. Therefore the general resurrection is included, so that all nations may be assembled. 3. The standard of judgment will be the question, how they reputed and dealt with Christ in the world; how they regulated their conduct towards Him in His own person, and in His unseen life in humanity as the Logos; how, therefore, they honoured or dishonoured the divine in themselves and their fellow-men; how, in short, they behaved towards Christ in the widest sense of the word. 4. The demand of the judgment will be the fruit of faith in Christian love of men, or human love of Christ. Thus not merely, *a.* doctrinal faith; or *b.* external works without a root of faith—of actual trust in Christ, or love for the divine in humanity (done it *unto Me*, done it *not unto Me*); or merely individual evidences of good; but decided goodness in its relative maturity, as it acknowledged Christ or felt after Him, in all His concealments, with longing anticipation. 5. The specific form of the requirement will be the requirement of the fruit of compassion; for the foundation of redemption is grace, and faith in redeeming grace must ripen into the fruits of compassion: see this in the Lord's Prayer. Sanctified mercy, however, only a concrete expression for perfected holiness generally, or the sanctification of Christ in the life; see Rev. xxi. 8, xxii. 15, 6. 6. The finished fruit of faith and disposition is identical with the man himself, ripe for judgment. 7. The judgment appears to be already internally decided by the relation which men have assumed towards Christ, or the character which they have borne; but it is published openly by the separation of those who are unlike, and the gathering together of all who are like; it is continued in the sentence which illustrates the judgment by words, and confirms it by the extorted confession of conscience; it is consummated

by the fact of the one company inheriting the kingdom, and the other departing to the everlasting fire prepared for the devil and his angels. 8. This perfected separation is connected with the total change of the earth: on the one side, the view opens upon the finished kingdom of God; on the other, the view opens upon hell, now unsealed for the lost. 9. The time of the judgment is the final and critical period in which all preparatory judgments are consummated: *a.* the judgments of human history; *b.* the judgments in Hades (see Luke xvi. 19); *c.* the great judgments which will begin at the manifestation of Christ (see ch. xxiv. seq.; Rev. xx. 1 seq.): the more precise description of the form of this crisis is found in Rev. xx. 7–10. As symbolical features of the scene, we may notice prominently:— 1. The enthronization of the Son of man upon the judgment-seat: a figure of His perfected victorious glory (1 Cor. xv. 25). 2. The administration of Christ in the form of the separating shepherd: for He is still a shepherd; and one great reason of the judgment is the perfecting of the redemption of the good, the revelation of the kingdom (Rev. xxi.). 3. The sheep and the goats, with their separation: expressing the nature of their respective characters, as now perfectly stamped upon them in the resurrection. 4. The placing on the right hand and on the left: all the ideal characteristics of the judged being exhibited as personal relationship to Christ, and the whole sequel of the judgment being thus presented in one anticipatory act. 5. The colloquy of the Judge and the judged: a disclosure of humility, on which the piety of the pious rests; and of pride, on which the reprobation of the wicked rests; and, at the same time, a clear exhibition of the oft-repeated truth, that men will judge themselves by their own words.

2. The historical judgment of Christ will be the grand and awful revelation of that spiritual judgment which, as to its beginning, is already decided in difference of character. It is the last quiet perfecting of a state already ripe and over-ripe. The blessed of the Father are already filled with blessing; and the kingdom, the foundation of which was laid before the foundation of the world, is already in full glory, finding now in the glorification of the world, of the heaven and the earth, its new form. The accursed are also, on their part, penetrated by the curse; and the hell to which they go is the kingdom of darkness in its consummation, separated from the kingdom of light and assigned its proper place. "From the fall of Satan downwards the fire began its work on him and his; and, in connection with this development, there is going on in humanity

also a great spiritual torment, a great fellowship in his destruction."

3. "The coming of Christ would not be historically that which it was to be, if it were not at the same time spiritual; it would not be spiritually that which it was to be, if it were not historical also."

4. Concerning the succession of the crises of which Rev. xiv. 11, ch. xix. 3, xxi., xxii., and 1 Cor. xv. 26–28, speak, nothing more is here said. But in the ζωὴ αἰώνιος unlimited *intensity* is the first point, unlimited *extension* the second (for a endless existence is also imaginable as endlessly tormented).

5. *Gerlach:* "The circumstance that the righteous also stand before the Judge, while the contrary seems to be stated in John v. 24, 1 Cor. vi. 2, is not a difficulty. For, every one must appear before the judgment-seat (2 Cor. v. 10, comp. John iii. 15); although the Christian knows full well that he will be no more hurt by the last judgment than he was by those earlier judgments which fell upon him in common with the wicked." Judgment to condemnation, and judgment generally, are different things. The manifestation of the good will be the concrete judgment of the ungodly.

6. *Prepared for you.—Gerlach:* "From the foundation of the world: this shows that the reward in the future life will be a reward of grace. The *for* which follows, states the ground of vocation to blessedness only so far as the works which the Lord mentions bear witness to the existence of faith." It might be added, "bear witness to His life in believers;" for the final judgment will be not merely the confirmation of justification, but its perfected development in life.

7. "Christ manifestly assumes the personal existence of the devil, when He says that wicked men will suffer the same doom with him." Heubner.

HOMILETICAL HINTS.

The great judgment in its comprehensive importance: a judgment upon the whole world; and a whole world of judgment (all judgments summed up in one). 1. The Judge of the world: the Son of man, whom the world judged, now in His glory. 2. The judged. 3. The separation, and the twofold saying. 4. The end and issue of all.—The final and consummate revelation: 1. Of the great Judge; 2. of the great judgment; 3. of the great redemption.—The last judgment, the great appearance, Titus ii. 13; and the end of the world.—Christ at that day will seal and finish His shepherd-

office.—The Son of man one with the Judge of the world: 1. The Son of man is Judge of all; or, the divinity of His human decrees. 2. The Judge of all is the Son of man; or, the humanity of the divine judgment.—Christ is all in all in the judgment: 1. He is the Judge; 2. He is the Law, according to which judgment is pronounced (whether He was or was not regarded in His brethren); 3. He is Himself the Retribution—the recompense of the good, the loss of the wicked.—Individuality reigns throughout the judgment: 1. All the fundamental laws of holy life appear in the person of Christ; 2. the spirit and work of men are manifest in personal characteristics; 3. blessedness and perdition are seen in the fellowship of persons.—Christ, once crucified, will speak as a King in the judgment.—The distinctions in the divine decrees of salvation and perdition: 1. Blessedness was prepared for men from the foundation of the world; 2. condemnation (their portion with the devil and his angels) not till the end of the world.—Christ will at that day judge the divinity of our faith by its Christlike humanity, its sacred mercy—according to its fruits.—Men's good or evil treatment of the suffering Christ in suffering humanity: 1. As the Christ *in need: a.* hungry, and fed or not fed; *b.* thirsty, and given to drink or not; *c.* a stranger, and taken in or not. 2. As the Christ in suffering: *a.* naked (poor), and clothed or not; *b.* rich (wretched), and visited or not; *c.* in prison (banished, persecuted, condemned), and receiving fellowship or not.—Have ye taken in Christ, though in strange garments? In the strange garments of nationality, of religion, of confession, of denominational language.—The marks of good works which Christ will recognise: 1. The works of *faith*, which have, consciously or unconsciously, regarded Him; 2. true *works* of faith, which have beheld Christ in men, and treated them accordingly, in actions and not in dogmas only; 3. works resting on the ground of a true humility, which, wrought by the Spirit, knows not what good it has wrought.—Christ, as the Judge, will bring to light the most hidden roots of life, and principles of judgment: the humility of the godly, and the self-righteousness of the ungodly.—The great redemption and the great judgment are the consummation and complement of each other.—The great contrast in the issues of men's ways and purposes: the kingdom of the Father, and the fire of Satan.—*And these shall go away:* let us never forget the great determinate end.

Starcke.—What thou doest, etc., Ecclus. vii. 35; 2 Pet. iii. 4.—*Quesnel:* The sinner may do his best now to fly from the presence of God; but he must finally make his appearance before His judgment.

seat, Rom. xiv. 10.—*Canstein:* That the faithful will themselves stand before the tribunal, is by no means a contradiction to their high prerogative of judging the world as spiritual kings, and of being as it were assesors of the Judge, 1 Cor. vi. 2.—*Greg. Nazianz.:* Nulla re inter omnes ita colitur Deus ut misericordiâ.—*Hedinger:* Good works shall be compensated, as if they had been done to Christ.—*Canstein:* Believers remain, even in their glorification, humble.—The best good works are those which are done in hearty simplicity, and almost unthought of.—The blessed lose none of their honour through their humility; God glories in them all the more. —How great the love of Jesus, thus to call the faithful His own brethren!—If he must go into eternal fire to whom Christ says, "I was naked, etc.," what place shall receive him to whom He will have to say, "I was clothed, and ye stripped Me?" Augustine.—Neglect of doing good is a grievous sin, Jas. iv. 17.—*Luther:* That the ungodly will not confess to their neglect of doing good, only reveals the darkness and wretchedness of their minds, which made them refuse to know, in the time of grace, either Christ or His members; the thought they had concerning Christ in their lifetime will be most strongly declared in the judgment.—No excuse will stand in the day of judgment.—*Canstein:* The eternal rebellion of the lost against God's holy will, will be great part of their eternal woe.— Wretched prince of darkness! who cannot defend himself and his servants from the pains of hell.

Gerlach:—Two things must be specially marked in the proceedings of the judgment: the division of all men into two parts or fellowships, and that for eternity; and then the tokens which will be found on those whom the Lord will accept—self-forgetting, humble, brotherly love.—Faith alone justifies and saves (Rom. iii. 22, 24, 28; Eph. ii. 8, 9); but that only is true faith which works by love (Gal. v. 6; Jas. ii. 14; 1 Cor. xiii.). Yet we must avoid the perversion which identifies justification and salvation.—The Christian, in his course, looks not back upon the past (what he has done), but forward to the goal, Phil. iii. 13, 14.—*Ye cursed,* who wilfully remained under the curse of the law from which I redeemed you (Deut. xxvii. 26; Gal. iii. 13).—The curse, however, at the end of the world, does not merely signify condemnableness, but consummate ripeness for condemnation.—Not "Ye cursed of My Father:" their own acts, and not the Father, brought their curse upon them. —The everlasting fire which was prepared, not for you, but for the devil.—*Chrysostom:* I prepared for you the kingdom, the fire for

the devil and his angels; ye have plunged into this fire, and it is now yours.—Indeed, the fire was not from eternity prepared for the devil; but the difference is, that men were redeemed.

Lisko.—The inseparable connection between love to Him and love to the brethren.—Departure from Jesus, the doom of the unloving.—Their mind was like the devil's; hence they share his doom.

Heubner.—The remembrance always of such *dies iræ, dies illa.*—Ask often of thy soul, when the Lord will appoint thy doom.—The kingdom is the kingdom of glory, into which the kingdom of grace has changed.—*Prepared:* the blessedness of the good, the end of creation.—*Leo Mag.:* The passion of Christ is continued to the end of the world.—*Luther:* It is a lie to say that thou wouldst have done much good to Christ, if thou art not doing it to these, the wretched.

Niemann.—The glory of Christ in the judgment: He will be glorious in His power, in His omniscience, in His righteousness, in His grace.—*Kuinoel:* Firm faith in the coming of Christ to judgment sanctifies and glorifies earthly life. It produces in us holy fear of God, genuine love, and sound hope.—*Dräseke:* The great day of the kingdom a glorious day, an all-decisive day, an inevitable day, and a day profoundly mysterious.—The threefold judgment—in the heart, in the history of the world, in the great day.—*Reinhard:* That we may not fear the day of judgment, we must have our hearts filled with the spirit of true Christian love to man.

PART SIXTH.

JESUS IN THE CONSUMMATION OF HIS HIGH-PRIESTHOOD; OR, THE HISTORY OF THE PASSION.

CHAPTERS XXVI. AND XXVII.

THE prophetic office of Jesus was historically finished in His eschatological discourses: in the history of His sufferings, His high-priestly office was completed. It was necessary, in the very nature of the case, that the idea of the high-priestly sufferings should be prominent in all the Evangelists; but we find it made specially prominent in the account of Matthew. Thus he lays stress upon the fact, that the fallen priesthood in Israel determined to put

Him to death (ch. xxvi. 3, etc.); and he most sharply of all delineates the traitor who delivered Him up. Matthew alone mentions the thirty pieces of silver, as the price of Him who was sold. In Matthew's account of the Supper, and in his alone, it is said that the sacrifice of Jesus availed for His people, *εἰς ἄφεσιν ἁμαρτιῶν* (ver. 28). The struggle in Gethsemane is described with particular minuteness; and the threefold repetition of the same prayer is expressly recorded. The reproof of Simon Peter when he drew his sword, the declaration that the twelve legions of angels might be summoned to help—that is, the exhibition of our Lord's voluntary submission at that time—occur in Matthew, and scarcely in any other. (Comp. John xviii. 11.) The suicide of Judas, and the history of the field of blood, are peculiar to Matthew (ch. xxvii. 3–10); as also, Pilate's wife's dream (ver. 19), Pilate's washing of his hands, the people's invocation of the curse on themselves (vers. 24, 25), and specially the blasphemy against Christ on the cross (ver. 43). The rending of the vail of the temple is recorded briefly by Mark also; but the specific meaning of this event is unfolded only by Matthew (vers. 51–53). So also is the very important circumstance of the sealing and watch set by the Sanhedrim on the sepulchre. Thus in his Gospel Christ appears from the beginning as sacrificed, and in purpose destroyed by the corrupt high-priesthood; and the signs of propitiation in His death are made sharply prominent. On the other hand, many realizing traits of the Synoptists are given very briefly by Matthew. Like Mark and Luke, he omits the washing of the feet (John xiii.), and records instead the institution of the Supper. He passes over the contention of the disciples, Luke xxii. 24; and the further expansion of the warning to Peter, John xiii. 33; Luke xxii. 31. Like them also, he omits the farewell discourses in John. (Mark alone gives the account of the young man who fled, ch. xiv. 51.) Matthew, with the other Synoptists, says nothing of the examination before Annas, John xviii. 13, or of the details of the examination before Pilate, John xviii. 29. He omits also the sending to Herod, which Luke records, ch. xxiii. 7; the scourging, John xix. 1; the transaction between Pilate and the Council concerning the title, "King of the Jews," John xix. 19; the Saviour's words to the weeping women, Luke xxiii. 27; His last saying to His mother, John xix. 25; and the circumstances of John xix. 31, etc.

Of all the words from the cross, Matthew records only the exclamation, "My God, My God!" and he alone makes the ob-

servation, that Jesus departed with a loud cry. In these, as in similar traits, Mark approaches him most nearly; but it is very plain that in Matthew the thought of the high-priestly suffering is most strongly impressed upon the whole narrative.

As it respects the chronology, the departure of Jesus from the temple, on Tuesday evening, after His great condemning discourse, introduced the final crisis. We have seen how much more probable it is that Jesus announced on Wednesday to His disciples, that after two days He should be crucified, than that He announced it late on Tuesday evening. This refers the session of the Council, Matt. xxvi. 3, to Wednesday. From this fixed date the narrative goes back to the anointing in Bethany, which took place some days before—that is, on the evening of the Saturday before Palm Sunday. Then follows the preparation of the Passover on the first day of unleavened bread—that is, on the 14th Nisan, the morning of Thursday, ch. xxvi. 17. On the evening of 14th Nisan, the beginning of the 15th, comes the Passover itself.

The question here arises, whether there is any difference between the Synoptists and John in the account of the Passover. As the Synoptists agree in the statement that Jesus ate the Passover at the legal time with His disciples, it is John who gives rise to a seeming difference; and the discussion of the question might therefore be deferred. It is better, however, to attempt a brief settlement at once. On the first day of unleavened bread,—that is, on the 14th Nisan,—the paschal feast was, according to Matthew, made ready. On that day the leavened bread was to be removed. On the evening of that day, before six o'clock, and thus at the point of transition from the 14th Nisan to the 15th, the legal Passover was introduced by the feet-washing. This explains the representation of John. 1. John xiii. 1–4: *Before the feast of the Passover, Jesus riseth from supper, and laid aside His garments* (that is, to perform the washing). The feast itself began about six o'clock; and it would be very strange if the expression, "before the feast," must be made to mean "a day before." It would be much nearer to say, "some minutes before;" but the real meaning is, "an indefinite time previous." 2. John xiii. 27: Jesus said to Judas, "What thou doest, do quickly;" and some present thought that he was commanded to go at once, before the opening of the feast, and buy what provisions were necessary for it. But they could not possibly have entertained such a thought, if the whole of the next day had been open to them for the purpose; although it was a very natural

one, if the time allowed for secular purposes was fast drawing to a close. 3. John, ch. xviii. 28, narrates that the Jews, on the morning of the crucifixion, might not enter with Jesus into the Prætorium, "lest they should be defiled, but that they might eat the Passover" (ἀλλ' ἵνα φάγωσι τὸ πάσχα). Since the defilement occasioned by entering a Gentile house lasted only one day, they might very well have gone into the Prætorium, and yet eat the Passover after six o'clock; for the defilement would cease at six o'clock in the evening. But, if they had eaten the Passover the evening before, they could not have entered the hall on the morning of the 15th of Nisan, lest they should desecrate the paschal feast. John uses here the common and ordinary expression, in the brief form, φάγειν τὸ πάσχα. Wieseler thinks πάσχα an unusual and peculiar form, and understands it of the Chagiga on the 15th Nisan; but the peculiarity, we think, lies in the φάγειν, meaning the continuance of the paschal feast. Examples of such concise expressions are frequent enough. 4. John xix. 31: The Jews urged on the burial of the crucified, that the bodies might not hang upon the crosses on the Sabbath, the day of preparation. Wieseler: The day of preparation, παρασκευή, does not signify the preparation before the Passover, but before the first day of the Passover. To the Jews, the Friday was the eve of the Sabbath, or day of preparation; and, if the Passover chanced to begin on a Friday, the next Saturday or Sabbath became a high day, the *great day of the feast.* "That Sabbath was a high day." From this permanent παρασκευή for the Sabbath, John distinguishes a day of preparation for the feast generally, John xiii. 1 and ver. 29.—Other reasons alleged in favour of the supposed difference of days are these:—1. Improbability of an execution on a feast day. Against this we have Rabbi Akiba: Great transgressors were taken to Jerusalem, in order that they might be put to death at the feast, before the eyes of the people (according to Deut. xvii. 12, 13. Executions had a religious character. They were symbols of judgment, for warning and edification). 2. The women prepared their spices on the day of Jesus' death. But we answer that on the mere feast days (not Sabbaths) spices might be prepared, and other things might be done: labour only was excluded (Lev. xxiii. 7, 8). 3. The Synoptists describe the day of Christ's death as παρασκευή and πρόσάββατον. We answer that the second of these terms simply proves the day to have been Friday. Thus all the evidences brought forward to support the theory of a difference in the days may be used on the

opposite side. But we may add what follows: 1. It cannot be conceived that Jesus, led always by the Father through the path of legal ordinance, would celebrate the paschal feast a day before the time, and thereby voluntarily hasten His own death. 2. Pilate releases a prisoner to the Jews ἐν τῷ πάσχα, John xviii. 39. 3. John, according to the testimony of the Quartodecimans of the Easter controversy, kept the feast on the evening of the 14th Nisan, and therefore at the same time with the Jews. 4. The argument used by the Fathers, Clemens and Hippolytus, against the Quartodecimans, that Jesus died on the legal day of the Passover, because He was the real Passover, may be made to support the claim for the 15th Nisan. If Jesus died on 15th Nisan, He died on the day of the legal Passover; for that day began at six o'clock of the 14th Nisan. If, on the other hand, it was at three o'clock in the afternoon of 14th Nisan that He died, it would have been one day before the legal paschal day, which did not begin till six o'clock. Neglect of the difference between the Jewish and the Roman (and our own) reckoning from midnight has tended much to confuse this question. The difference of days has been maintained by Bretschneider, Usteri, Theile, De Wette, Meyer, Lücke, Bleek, Ebrard, and many others, who decide the question, some in favour of the Synoptists, some in favour of John. On the other hand, the agreement of John with the other three has been established by Hengstenberg, Tholuck, Wieseler, and Ebrard. Others, again, have striven to explain the Synoptists according to the *supposed* meaning of John. Maier urges that, according to John, the meal of which the Lord partook fell upon the evening of 13th Nisan. The term ἐν πρώτῃ τῶν ἀζύμων, in the Synoptists, is then explained by the custom of the Galileans; according to which the whole preparation day of the feast, the 14th Nisan, had been already kept. "According to their custom, this day fell into the Passover season, and might, as including the last part of the 13th Nisan, when the leaven was removed, be described as πρώτη τῶν ἀζύμων." Thus he explains Matthew as meaning that the meal, no proper Passover, took place on the evening of 13th Nisan. But this is untenable. For, 1. Maier himself acknowledges that Mark and Luke expressly describe the Lord's meal as a Passover celebrated at the legal time; and it is highly improbable that Matthew would here place himself on the side of John, in opposition to Mark and Luke. 2. The circumstance, that the Galileans removed the leaven earlier than the Jews—so soon as the morning of 14th Nisan, even the evening before—may be

accounted for by the obligations of their journey. They came as travellers and guests to Jerusalem, and were therefore obliged to fix an earlier time for the beginning of the preparation. But it was not possible that they should begin the feast of unleavened bread a day earlier, because this would have been opposed to all Jewish ordinance, and because they must in that case, during that whole day, have avoided all social intercourse with the Jews. 3. Jesus is said to have anticipated the day, because He foresaw His own death. But Jesus also foresaw that the betrayal of Judas would be connected with the Passover. 4. It is plain that Matthew speaks of a legal Passover which could not be anticipated; for the disciples remind the Lord that the time of the Passover was at hand. Matthew does not say that the first day of the feast of unleavened bread was approaching, but that it was come. See Winer, *Pascha.*

All the Evangelists plainly agree in recording that Christ rose again on a Sunday, that He lay during the preceding Sabbath in the sepulchre, and that He died on the Friday before this Sabbath. According to Wieseler, Jesus was crucified on the 15th of Nisan of the year 30 A.D., or 783 from the foundation of Rome; and that day was a Friday.

The meaning of the sufferings and death of Jesus.—Here is the sacred centre of history, the history of histories, the end and the summing up of all past time, the end and the summing up of all the new ages, the perfected judgment, and the perfected redemption. Therefore, also, it is a perfected revelation: it is the supreme revelation of Jesus and of the depths of His heart; of the deep things of the Godhead; of the divine wisdom, righteousness, and grace; of the depths of humanity, the most manifold characteristics of which are here laid bare in the contrast between the holy Son of man and the sinful children of men; the depths of nature, living and suffering in fellowship with humanity; the deep things of the spiritual world, and the depths of Satan. As it is said in Isa. liii., concerning the Redeemer, "Who shall declare His length of life?" so it may here be said, "Who shall declare the depths of His death?" We can only hint here at the riches of the contrasts —revealing the fulness of the revelation of judgment and redemption—which the history of our Lord's passion includes. 1. The contrast of the sufferings of Christ with His last eschatological predictions concerning His own future judicial majesty. Chrysostom: "At the fitting time He speaks now of His sufferings, when His

future kingdom, with its rewards and punishments, was so present to His thoughts." 2. The contrast of His passion with His past official work in life: suffering as the counterpart of action, passive obedience of active. Lisko: "The history of the Redeemer's passion is related at large, and with peculiar preference, by the Evangelists. In His sufferings (as in His actions) the God-man reveals Himself in His dignity and glory. But while the *active* virtues exhibit themselves in His whole life, the no less great virtues of patience, gentleness, longsuffering, and supreme submission to God, prominently express themselves in His sufferings. These were not so much the consequence of the cunning, malice, and power of His enemies, as His own free-will offering for the redemption of a sinful world: in this He manifested Himself as the innocent and patient Lamb of God, bearing and putting away the sins of the world in obedience to His heavenly Father. The suffering, dying, and victoriously rising Redeemer, amidst all the diversified concomitants of His passion, gives us a perfect image of the great conflict between the kingdoms of light and of darkness. Far from all passionless indifference, the Redeemer exhibited in His sufferings the tender emotions of sorrow and grief, and even of anguish and fear—thus becoming to us also a symbol of that endurance of suffering which is well-pleasing to God." 3. The contrast of the perfected passion to the suffering course of His whole life. 4. The contrast between the great fulfilment, and the types and predictions concerning the suffering Messiah (Ps. xxii.; Isa. liii.). 5. The contrast with the ancient martyrs from the blood of Abel downwards. 6. The contrast between the woes of Christ and the sorrows and pleasures of the old world. 7. The contrast of His passion with His original divine glory, and his temporal human glorification.—A new series of such antitheses is then opened in the contrast of the sufferings of the personal Christ with the sufferings of His people to the end of the world. And, on the other side, there are the contrasts of reconciliation: the reconciliation of God and man, of heaven and earth, of this world and the next, of life and death, of the crown and the cross, of judgment and mercy. *Heubner:* "The history of the passion is the highest and holiest history; it is the turning-point in the history of the world, both in itself, and its design and effect."

In the homiletical treatment of this event care should ever be taken not to forget the central-point, the Lord Himself, while contemplating the prominent figures surrounding Him. The suffering

Redeemer Himself is always the essential object in every section :— the point of view from which to regard all the other persons, Judas, Peter, Pilate, and the rest, who must be seen in the light which He sheds upon them. Then, also, we should remember to regard these guilty and failing characters not with feelings of human excitement, but in the spirit which the atoning sacrifice before us suggests. And, lastly, the redeeming power of the victorious love of Christ should be supreme in our thoughts; from it we should derive all our arguments and pleas.

FIRST SECTION.

THE CERTITUDE OF CHRIST, AND THE INCERTITUDE OF HIS ENEMIES. THE DIVINE COUNSEL: AT THE FEAST OF THE PASSOVER.

CHAPTER XXVI. 1–5. (Mark xiv. 1, 2; Luke xxii. 1, 2.)

1 And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, 2 Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill Him. 5 But they said, Not on the feast-day, lest there be an uproar among the people.

CRITICAL NOTES.

1. *Had ended all these sayings.*—With these sayings the Lord completed His historical prophetic office. He now foreannounces the fulfilment of His priestly office. He has marked out the figure of His future, the Son of man in His majesty and glory. This assurance is the basis on which He stands at the commencement of His sufferings and deepest humiliation, and the basis on which He seeks to place His disciples.

2. *After two days.*—See above.

3. *The Passover.*—פֶּסַח, Aram. פַּסְחָא; according to Exod. xii. 13, from פָּסַח, *to pass over, to spare,* with allusion to the sparing of the first-born of Israel when the first-born of Egypt were slain by the destroying angel: thus, *the passing over* (of the destroying angel). This passing over has a threefold meaning: 1. The deliver-

ance of the people out of Egypt through the judgment upon the Egyptians—the typical redemption; 2. the spiritual offering up of the Israelite first-born with the Egyptian, expressed by the blood of the lamb sprinkled on the door-posts—the typical death of Christ; 3. the actual sparing of the Israelite first-born in connection with that sacrifice—the raising up of the new life of Christ out of the sacrificial death. Accordingly, the Passover is a feast of thank-offering, a peace-offering, a sacrifice of salvation, which rests upon the basis of a sacrifice devoted to curse (the death of the Egyptian first-born), and of a propitiatory sacrifice (the sacrifice of the Israelite first-born in the blood of the lamb). The feast of deliverance is the seal and sacrament of salvation, the festival of new life and redemption, won out of the judgment of death. The type has thus its threefold relation to Christ. As Christ in His life was the true burnt-offering, so in His death He was,—1. the sacrifice of curse, *cherem* (Gal. iii. 13), through the blindness of the world and the judgment of God, in order to the awakening and spiritual judgment of the world; 2. the sin-offering, *chattath* (2 Cor. v. 21), for the reconciliation of the world; 3. the thank-offering in the new life, in the infinite fulness of life which He obtained in death. In all these senses He was the true and real Passover (1 Cor. v. 7); and Easter, but especially the holy Supper, is the New Testament paschal feast. It is especially, however, the New Testament eucharistical feast of salvation, grounded upon propitiation through the condemnation of sin. And, inasmuch as with the deliverance from Egypt was connected separation from the Egyptian spiritual leaven, and disciplinary wandering through the desert, the Passover is at the same time the feast of unleavened bread (חג המצות). This view of the feast has two main points: 1. separation from the leaven, the spiritual fellowship of Egypt (Matt. xvi. 6; 1 Cor. v. 7); 2. wandering through all the tests and discipline of the needy wilderness (Deut. xvi. 3). With this twofold ecclesiastical significance of the feast, there was, in process of time, connected the festival of spring-time and the beginning of harvest. The Passover was the first of the three great feasts of Israel, and was celebrated in the first month of the year, Abib or Nisan, about the time of full moon—from the 14th to the 21st of Nisan—and in the central sanctuary. Concerning its rites, see below.

4. *And the Son of man is betrayed to be crucified.*—The predictions of the crucifixion generally are here taken for granted: the prophecy here specifically lies in the definition of the date.

5. *Then assembled together.*—To the clear prospect and certitude of the Lord concerning the period of His death, is characteristically opposed the perfect uncertainty of the Sanhedrim concerning it, and the decree, which circumstances soon rendered vain, "not on the feast-day."

6. *Unto the palace.*—Not the palace of the high priest itself, but the *atrium*, or court enclosed by its buildings. The common place of meeting for the Sanhedrim was called *Gazith*, and abutted, according to the Talmud, on the south side of the temple. Lightfoot, p. 429.

7. *Who was called Caiaphas.*—"Probably equivalent to כיפא, *depressio:*" this was a standing surname, which passed into a proper name. He was originally called Joseph (Jos. Antiq. xviii. 2, 2). Caiaphas was one of those high priests who marked the desecration of the institution by party spirit and the influence of foreign power. The Procurator Valerius Gratus had given him the office, and he lost its dignity through Vitellius (Jos. Antiq. xviii. 2, 2; 4, 3). He was the son-in-law of Annas. The evangelical history paints his character in his deeds.

8. *By subtilty.*—The impression which the spiritual victories gained over them in the temple by Jesus had made upon the people, and also upon themselves, is here very plainly marked.—*Not on the feast-day.* The people were, in their congregation at the feast (often to the amount of two millions), generally inclined to insurrection (Jos. Antiq. xvii. 9, 3; xx. 5, 3); and an uproar on behalf of Jesus was all the more to be provided against, because He had so many dependants among the people, especially among the bold and quarrelsome mountaineers from Galilee. The decree was presently invalidated—not through the first offer of Judas, which had already been made, and had led them to settle the form of betrayal and His sudden surprise—but through the later appearance of the traitor, when he came from the supper in the night, and announced to them the favourable opportunity of seizing Christ in the garden. Bengel: Sic consilium divinum successit. Their counsel was fulfilled only so far as the taking the Lord by subtilty. It was a vain imagination that such a person as Jesus was, could be surreptitiously and without noise removed out of the way.

DOCTRINAL REFLECTIONS.

1. Jesus in divine assurance ready for death, familiar with the time of His death; while His murderers themselves know not whither they are proceeding.

2. Jesus the real Passover, or Paschal Lamb. See above.

3. The Sanhedrim, in its decree, "Not on the feast-day," is the type of the policy of a sinful world, which is violently moved by the powers of hell, and urged whither they will more impetuously than itself desires.

4. In the way of obedience, Jesus came to the feast of the Passover. He was separated from the temple, but not from His people and His religious obligations and customs. As an Israelite, He must keep the feast in Jerusalem; although this feast should result in His own death. And this very fact makes it an untenable notion, that Jesus kept the Passover a day earlier than was the custom. He would then have arbitrarily altered and belied at the end the legal propriety of His whole life. His submission to the law brought Him to His death. Concerning the high-priestly office of Christ, compare dogmatical treatises.

HOMILETICAL HINTS.

Christ, in the full anticipation of His judicial glory, is prepared for His death: 1. He is *notwithstanding* ready for death; 2. He is *on that account* ready for death.—The divine assurance of the Lord in contrast with the perfect and helpless uncertainty of His enemies: 1. The fact itself: *a.* He as the sacrifice knows the day of His death, which the murderers themselves do not yet know; *b.* He marks out a definite day, which they by their decree in council reject. 2. The explanation of the fact: *a.* Christ is perfectly familiar with the spirit of Scripture (the meaning of the ancient Passover)—with the government of His Father (He knows the machinations of the powers of evil to which His enemies are given over); *b.* His enemies suppose in their despotic counsels that they are above events, while they have become the helpless instruments of hell; *c.* hell itself knows not all things, and knows wrongly all that it knows; it is decreed by God that it shall be now condemned.—What is it that the Lord lays most stress upon when He announces His passion? 1. Not that He should be hung upon the cross; but, 2. that He should be betrayed.—Perfect truth mourning over perfect falsehood in the deepest grief.—The sufferings of Christ the consummation of all Joseph's sufferings: to be *betrayed* and *sold* by his brethren.—The uncounselled confusion of the High Council.—The mixing up of politics with the Church must ruin the one by the other.—The last sittings of the Jewish ruling Council in the Church, according to Matthew: I. A council without counsel devoted to

subtilty (ch. xxvi. 5); 2. a shameless council, devoted to lying and calumniation (ch. xxvii. 1); 3. a profligate council, devoted to hypocrisy (ver. 7); 4. a blind council, devoted to bribery (ch. xxviii. 12).—The greatest of all insurrections (against the Lord's Anointed) must always be in dread of the phantom of insurrection: 1. They lift themselves up against the Lord; and, 2. brand the possible uprising for His defence as rebellion.—The shallow farce of hierarchical pride condemned: 1. They think they can triumphantly trifle,—*a.* with circumstances; *b.* with men; *c.* with sin. 2. They become a spectacle of judgment,—*a.* through unforeseen accident; *b.* through the spirits of hell (working in the soul of Judas); *c.* through the sacred supervision of God.—The counsel of the wicked set at nought: 1. It half succeeds (they take the Lord with subtilty); 2. it seemed to have succeeded beyond expectation (the people made an insurrection in *their* favour at the feast); 3. but it was absolutely put to shame (the crucifixion of Christ at this feast was the end of all their feasts).—The warning thought, that the obduracy of the Jews reached its climax precisely at the feasts, when Jesus came to them.—The question, whether Christ should die at the feast: The enemies say, "Not on the feast-day;" the Lord says, "On the feast-day, and no other."—The corruption of the Jewish feasts, out of which the great Christian feasts have sprung: Good Friday, Easter, Ascension Day, and Whitsuntide.—The counsel of God, that Christ should die at this feast. 1. The appointment: *a.* in the holiest place of the earth; *b.* at the highest feast; *c.* in the midst of an assembly which represented the whole of mankind; *d.* thus with perfect publicity. 2. The reason: *a.* for the realization of all the symbols, especially the Passover; *b.* to establish that the feast of the typical delivered was changed into the feast of the real redemption; *c.* for a manifestation of the judgment of the world, and of the reconciliation of the world, in the greatest assembly of Jews and Gentiles.—God can make sacrifices of His own, but He does not give them up to secret murder.—They might crucify Him openly before all the world; but secretly do away with Him they could not.—The blood of the saints does not sink silently into the ground; it publicly flows, and preaches aloud.

Starcke.—Happy he who, when his death comes, can speak and hear about it with satisfaction.—Christ would suffer and die at the Passover: 1. Because the paschal lamb was a type of Himself, 1 Cor. v. 7; 2. that His sufferings and death might the sooner be everywhere known.—*Zeisius:* In the first Passover, the Israelites

were brought out of the literal slavery of Egypt; in the last Passover, Christ has delivered us by His death from spiritual slavery, Titus ii. 14, 15.—The great mass of the High Council are spoken of (Nicodemus, Joseph of Arimathea, and some others, were excepted): happy those who do not make themselves partakers of the sins committed in the fraternity of their colleagues.—*Bibl. Würt.:* The worst wickedness is practised at the most holy times: men never play and debauch themselves, and rage more in iniquity, than on the feast-days; but what on other days is simple sin, on such days is tenfold. —*Canstein:* The visible Church of Christ may reach such a point, that its most eminent and greatest members may not only not tolerate Christ and His truth, but even seek to destroy them.—*Quesnel:* Their human schemes, Gen. i. 20.—*Canstein:* The ancient serpent-subtilty, Gen. iii. 15.—*Zeisius:* The world can bear with Jews, Gentiles, Turks, Epicureans, but not with honest witnesses of truth.—The Messiah was to suffer and die in the midst of a great multitude of people.—*Cramer:* The counsel of the ungodly passes away, but the decree of God shall stand.—Unspiritual clerics, who, instead of attending to devotion, are dealing in political and ofttimes diabolical schemes.

Heubner.—He had told His people and His disciples all that was needful for salvation, and had confirmed all by works and miracles: nothing now was left but to die.—He spoke of His sufferings, that His disciples might see how little change had to do with them, but that all was after the will of His heavenly Father.—A pattern to us, that we should accustom ourselves to think and speak without fear of our final sufferings.—They thought not that He well knew all that was passing in their council.—Those who are mighty in this world, its great men and rulers, are mostly indisposed to any new and better ordinances.—Fear of the people: vigour and openness are peculiar to the righteous cause.—Not on the feast-day: the feast was the wrong time, not because of any fear of God, but because of their fear of man. Yet the decree must have cost them some pangs of conscience.

SECOND SECTION.

THE ANOINTING AT BETHANY.

CHAP. XXVI. 6–16. (Mark xiv. 3–11; Luke xxii. 3–6; John xii. 1–8.)

6 Now, when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto Him a woman having an alabaster-box of very precious ointment, and poured it on His head, as He sat at meat. 8 But when His disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me. 11 For ye have the poor always with you; but Me ye have not always. 12 For in that she hath poured this ointment on My body, she did it for My burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray Him.

CRITICAL NOTES.

1. *Now, when Jesus was in Bethany.*—On the Saturday before. Meyer, indeed, thinks that to remove this abode of Jesus at Bethany before the note of time, ver. 2, is a device of the Harmonists, from which the τότε of ver. 14 should have deterred them. Certainly that would have been true if this τότε had been found in ver. 6. The τότε manifestly refers to the previous anointing. A similar retrogression to an earlier event may be found in Matt. xiv. 3; as an anticipation in ch. xxvii. 7, where Meyer is obliged to give up the point.

2. *Of Simon the leper.*—Probably Jesus had healed this Simon of his leprosy. He dwelt in Bethany. It is natural to suppose that he made Jesus a feast in gratitude. According to a tradition in Nicephor. Hist. Ecc., he was the father of Lazarus; according to others, he was the husband of Martha. All this is very uncertain; but it is not an arbitrary supposition, that he was in some way related to the family of Lazarus.

3. *There came unto Him a woman.*—This anointing, which Mark also (ch. xiv. 3) relates, is not that recorded in Luke vii.; it is so essentially distinguished from the latter in time, place, circum-

stances, person, as also in its whole historical and ethical bearings, that we are not warranted by the peculiarity of the event to assume different aspects of one transaction (against Chrysostom, Grotius, Schleiermacher, Strauss, Weisse, Ewald). See Calov. Bibl. Ill. But it is not different from that which is recorded in John xii. 1 (against Origen, Chrysostom, Euth. Zigab., Osiander, Lightfoot, Wolf, etc.)." Meyer. Similarly De Wette; who, however, gives some supposed deviations in the two accounts. 1. According to John, the anointing took place six days before the Passover; according to Matthew, two days. This has been set aside. 2. According to Matthew and Mark, the meal was in the house of Simon; according to John, etc. But the expression, "they made Him a feast," is not necessarily to be referred to the family of Lazarus; certainly not to be limited to them. It is possible that all the believers in Bethany gave Him this feast; and the fact that Lazarus was among the guests to the Lord's honour, that Martha waited upon Him, and Mary anointed Him, conclude nothing against the place being Simon's house; especially as we know nothing of the near connection between the family of Lazarus and Simon. 3. According to Matthew and Mark, Jesus was anointed on the head; according to John, on the feet. According to Matt. xxvi. 12, the body of Jesus generally was anointed. The connection shows why John makes prominent the anointing of the feet. 4. In the Synoptists, the disciples express their displeasure; in John, Judas Iscariot. But Matthew, ver. 14, shows that Judas was the instigator of the murmuring, and that the mass of the disciples concurred. And for John, the glance at the traitor was the main point. According to Augustine and others, Judas might have made the remark, and the rest harmlessly consented. Meyer supposes that the original account, as given by John, had been disturbed in the Synoptists through blending it with that of Luke vii.; and that hence the name of Simon was obtained. An arbitrary assumption; since the name of Simon was very common, and the related features might have been repeated very naturally through their inner significance.

4. *A woman.*—John calls her Mary, the well-known, whose noble character he had drawn before in ch. xi.; see also Luke x. 39.

5. *Having an alabaster-box.*—More precise statement in John xii. 3. Anointing with oil was a primitive custom of consecration, Gen. xxviii. 18. It was then used for the ritual consecration of priests, Lev. viii. 12; of kings, 1 Sam. x. 1, ch. xvi. 13; occasionally also of prophets, 1 Kings xix. 16. By anointing was the Old

Testament David marked out as the *Mashiach*, as also his sons; and especially the ideal David, Ps. ii. 2. But the anointing was interpreted of the fulness of the Spirit, Isa. xi. 2, lxi.; Heb. i. 9, after Ps. xlv. 7, 8. The anointing of the head was also a distinction which was conferred upon the guest of honour, Luke vii. 46,—not only among the Jews, but generally in the East and among the ancients: Plato de Rep. iii. See Grotius in Matt. p. 501. In connection with the anointing of the head, was the washing of the feet with water. Thus it was an elevation of the custom to the highest point of honour, when the head and the feet were alike anointed with oil. Thus the anointing of the feet in Luke vii. was not simply dictated by the woman's prostration and humility: Jesus was on His journey, and the anointing of the feet was therefore primarily mentioned. And in John's account also, the fact that Jesus came as a traveller to Bethany will account for his giving special prominence to the anointing of the feet. But Matthew leaves this circumstance unnoticed. De Wette: "A whole pound of ointment (she brought so much, according to John), poured out at once upon the head, would have seemed improper; probably it was easier for Mary to approach His feet than His head. Friedlieb supposes that the *litra* (pound) here mentioned, was the ancient and genuine litra of the Sicilian-Greek system, about $\frac{7}{20}$ of a Cologne pound. We learn from Mark, ver. 3, that she broke the alabaster-flask at the top, in order to pour out the ointment. "The ointment of nard was highly esteemed in antiquity as a precious aromatic, and a costly luxury: Plin. xii. 26. It was brought chiefly from Asia Minor in little alabaster-flasks; and the best were to be had in Tarsus. Yet the plant grew in Southern India." The best was very high in price. See Winer.

6. *They had indignation.*—According to John, Judas expressed this displeasure; according to Mark, *some* of them had indignation in themselves; according to Matthew, the body of the disciples. Matthew is wont to generalize; but his words here mean only, that the disciples collectively were led astray by the hypocritical word of Judas: symptoms of murmuring appeared in many.

7. *To what purpose is this waste? ἀπώλεια, wasting.*—The active meaning must be held fast. It marks the supposed useless squandering of a costly possession. Meyer takes the sense passively: *loss.*

8. *Sold for much.*—Pliny says that a pound of this ointment cost more than four hundred denarii. Mark mentions that three

hundred was the amount specified by the murmuring disciples: about equal to 65⅔ dollars.

9. *And given to the poor.*—John gives the explanation, that Judas had the bag (as manager of the common exchequer), and was a thief in the management of it. The money, he takes for granted, should have gone into his bag. Under the present circumstances, with a mind darkened by desperation as to the cause of Christ, which he had begun now to renounce, he was "altogether bound up with the bag."

10. *But when Jesus saw it.*—That is, the secret ungracious murmuring; for none durst speak aloud, save Judas.

11. *Trouble not the woman.*—Κοπους. Inflict not upon her any burden or disquietude by confusing her conscience, by disturbing her love, or by disparaging her noble act of sacrifice.—For she hath wrought *a good work.* Literally, a beautiful work, marking its moral propriety and grace. Meyer: "The disciples turned away from the *moral quality* to the *expediency* of the question." Rather, they measure quality by practical utility, Judas doing so as a mere hypocrite. But Jesus estimated moral quality according to the principle of believing and active love from which the act sprang.

12. *Me ye have not always.*—Not simply a "sorrowful Litotes" to signify His speedy departure through death; but also intended to impress the unexampled significance of the occasion. Only once in the whole course of history was this act of reverence, which, humanly speaking, cheered and animated the Lord before His passion, possible in its literal sense. This hour was a fleeting, heavenly opportunity which could never return; while the care of the poor would be a burden to humanity down to the end of time. But, at the same time, there is a general reference to the contrast between festal offerings and everyday offerings. Only on certain occasions may Christ be anointed; but we may always do good to the poor.

13. *She hath poured out this ointment.*—She poured it all out, as desirous to offer the last drop. And she thereby expressed an unconscious presentiment which the Lord now interprets.—*She did it for My burial.* She hath anointed and embalmed for solemn burial My body, as if it were already a corpse. The Lord gives this significance to the occasion, on account of the prophecy of His death contained in the traitor's temper. He would intimate all to Judas, and at the same time humble the disciples. The woman was not, in her act, conscious of all this inducement; but she had

some presentiment which made her act as if she thought, "We have come to the end; there will soon be needful no more anointing."

14. *This Gospel.*—The tidings of salvation, with special reference to the death of Jesus.—*Shall be told for a memorial of her.* Promise of a permanent justification and distinction for this eminent woman, which has been in the most glorious manner fulfilled.

15. *Then one of the twelve went.*—Now did the secret of the murmuring of the disciples disclose itself. The woman with her ointment has hastened the healing crisis of the disciples' sore. As the hardening of the Jews was most rapid at the crisis when Jesus visited them at the great feasts, so the hardening of Judas was most rapid at the feasts where Jesus was the centre.—*Τότε.* Meyer, unsatisfactorily, says: "After this meal; but not because he was aggrieved by Jesus' saying, which, in its tenderness of sorrow, was not calculated to wound him." The answer of the Lord approved the act of the woman, punished the complaint of Judas, sealed and confirmed the prospect of His death: all this was enough for the exasperated confusion of Judas' mind. He now began to dally with the thought of treachery, when he went over the Mount of Olives (probably the same evening) to Jerusalem, and asked a question of the enemies of Jesus which should clear up matters. But after the paschal supper the thought began to dally with him; for Satan entered into his soul (John xiii. 27). Meyer thinks that Luke xxii. 3 is in conflict with John upon this point; though John vi. 70, compared with John xiii., has more the *semblance* of contradiction. But it must be remembered that the expression, "Satan entered into him," may be used in a larger and in a more limited sense.

16. *But they counted to him.*—"They weighed to him, after the old custom. There had been in the land a coined shekel since the time of Simeon (143 B.C.); but *weighing* seems to have still been customary in the temple treasury. At any rate, we can only make *ἔστησαν* signify reckoning. The explanation of others, 'they made secure to him, or *promised*' (Theophylact, Grotius), is contradicted by Matt. xxvii. 3, where *τὰ ἀργύρια* points to the shekels as received already." Meyer. But he overlooks the fact, that Judas, after the Passover, went again to the high priests, and that then, according to John, the matter was finally decided. They hardly gave him the money before that.

17. *Thirty pieces of silver.*—Silver shekels. The shekel, שֶׁקֶל, *σίκλος*, one of the Hebrew weights from early times, and one that was most in use ("like our pound"). By the weight of the silver

shekel all prices were regulated in commerce and barter, down to the time of coinage in Israel after the exile. Hence the silver shekel was the current medium in all transactions of the sanctuary. The shekel of the sanctuary and the royal shekel were probably somewhat heavier than the common shekel. The half-shekel was the personal tribute to the temple, two Attic drachmas (see ch. xvii. 24). The value of the shekel has been estimated at about 25 dollars. Meyer: "Matthew alone specifies the thirty pieces of silver; and the triviality of his gain, in relation to the awful consequences of the act to Judas, was probably the reason why his unknown recompense was fixed by evangelical tradition, etc." So Meyer follows De Wette, who too often follows Strauss. The most improbable sum is here the most probable. Thirty pieces of silver were, according to Exod. xxi. 32, the price of a slave. Hence, in Zech. xi. 12, the price at which the Shepherd was valued, was thirty pieces of silver. The literal fulfilment of this word should not make the round sum suspicious. We should rather assume that the Sanhedrim designedly, and with cunning irony, chose the price of the slave in Exod. xxi. If Judas demanded more from them, they would answer that they needed not his help, and that at most they would give him the ancient price of a slave.

18. *And from that time he sought opportunity.*—This does not exclude a later and final decision. He was now the wretched and vacillating watcher of events, making his last act dependent on casual opportunity. Fritzsche: Ut eum tradere *posset*.

19. *The betrayal of Judas.*—For the dualistic exaggeration of the moral importance of the man, see Daub: *Judas Isch.* For the under-valuation of his significance, see Paulus, Goldhorn, Winer, Theile, Hase, etc. According to these, it was his design to excite an insurrection of the people at the feast, and to constrain the tardy Messiah to base His kingdom upon popular power. In that case, the conduct of Judas would, judged by its motive, be rather that of a blinded enthusiast than of a supremely wicked man. Ewald rightly assumes that he had been mistaken in his Master; but the aims and motives which he further attributes to Judas as a consequence, are not very consistent with each other. The repentance of Judas and his suicide must be taken in connection with his betrayal; and then his state of mind will be determined to have been an ambition, excited by Satan, which sought its ends in the carnal kingdom to be set up by the Messiah, and which, therefore, when Christ's determination and His enemies' concurred to point to His

death, was changed into a deep despondency and exasperation against his Master. In this frame of mind, the scene at Bethany presented to him only a wasteful company, in which all things were going to dissolution; and he felt himself personally aggrieved by the Lord's rebuke, marking him out as an alien to His circle of disciples. Then he viewed the rulers of the people as invested with power: they had the government of the temple, and guarded its treasure—they had this world with them. It seemed to him worth his trouble to see what was to be gained on their side; thus there was the evening journey, an audience, a question—only at first, he might think, a question. In the high priest's palace, the favour of the great perfectly intoxicated him; so that even the thirty pieces of silver, which the avarice of the priests offered to his avarice, was a tempting bait. At this point he may have thought that Jesus would in the hour of need save Himself by a miracle, and go through the midst of His enemies, as He had done more than once before (Luke iv. 30; John x. 39). Then all was over, and he received the thirty pieces of silver. Under his last exasperation at the supper, these thoughts became a passionate decision. He saw himself detected and unmasked: the man of hypocrisy was then lost; the treachery was accomplished. But, when Jesus did not save Himself, and the Council no longer cared for the traitor, the thirty pieces of silver lost all their magical glitter for him. On the one hand, the scorn of the world weighed on him as a burden; and, on the other hand, the dark mystery of the death of Jesus, the possible realization of His dread predictions, and the woe of the Master still ringing in his ears. His rancorous dejection was now turned into despair. How he still sought to save himself, the narrative of his exit tells us. Certainly, in our view of his history, we must not think so much of an important character among the Apostles, as of a weak, limited, and unawakened man. He was a man of excitement, but led away by appearances; therefore, when the first manifestation of Christ paled, he fell to the ground. How he could ever have entered the company of the Apostles, see upon Matt. x. The main motive of his gloomy course we may regard as a combination of covetousness and ambition carried to the verge of madness, which was finally extinguished in the labyrinths of hypocrisy.

DOCTRINAL REFLECTIONS.

1. In the midst of the company of disciples at Bethany, we see, represented in a living type, the contrast between Christianity and

Antichristianity,—an exhibition of the manner in which the one wrestles with the other, and the one is brought by the other to its ripe perfection. The lurking treachery of Judas, and the death threatening the Lord, were the dark spirit which raised the soul of the woman to a sublime, solemn, and joyous feeling of self-sacrificing love. And this noble disposition, with the anointing, the odour of which filled the whole house, became the bitterest and most decisive offence to the soul of the traitor. The fundamental characteristics of this reciprocal influence are drawn again in 2 Thess. ii.

2. For the last time, Judas by his hypocrisy drew a large part of the disciples into the snare of his evil spirit. This circumstance, and the fact that he had the bag, throw some light upon his relations to the disciples generally. He was a man of fleeting enthusiasm, of deceitful appearances, of alluring promises, among the Apostles; his power of eloquence misled most of the company, and ensnared them into sympathy. For the sake of the greater number of the Apostles, the Lord was constrained to tolerate this adversary, until he sundered himself by a spiritual judgment and an act of self-reprobation. Hence the moment of his departure was to the Lord one of the highest significance. (See John xiii. 31).

3. The justification of festal offerings of love, in opposition to sacrifices for the proper necessitres of the poor, is strictly connected with the contrast already pointed out. Judas knew nothing of Christ in the poor, when he took offence at the anointing of Christ. To his glance the world *appeared* (for the sentiment was hypocritical) to be sinking into infinite necessity and pauperism, because the ideal of worldly abundance and pleasure had demoniacally enkindled his avarice. Mary, on the contrary, poured out lavishly her store, because in her pure self-denial she let the world go, and found her peace and her blessedness in the kingdom of love and of the Spirit.

4. John looked deeper into the heart of Judas than the other disciples. Similarly, the woman went to a significant extent in advance of the disciples in the way of the New Covenant. She is a symbol of the quicker development of the female spiritual life. Its perfect development and consummation, on the other hand, belongs to the man.

HOMILETICAL HINTS.

The house of Bethany a type of the Church: 1. The Church of the Spirit darkened by the Church of hypocrisy; 2. the Church of hypocrisy condemned by the Church of the Spirit.—The self-sacri-

ficing woman and the covetous Apostle in the company of the disciples.—The self-seeking heart in the Church makes balsam into poison: 1. It turns a joyous feast into an hour of temptation; 2. the purest offering of love into an offence; 3. the sacred justification of fidelity into a motive for exasperation; 4. the most gracious warnings against destruction into a doom of death.—Even among the Lord's own company, the heart that is truly devoted to the Saviour must be prepared for the bitterest trials.—The ancient weakness of the Church, which has always been so easily blinded by bold hypocritical pretensions.—Judas the type of a grievous spirit, which has in all times sent traitors abroad in the Church.—How he with a double mind looked always askance at the goods of this world, the favour of the great, the fellowship of the priestly order, the reward of treachery.—The little treasury of the disciples in its significant relation to the future.—Covetousness and ambition develop and perfect each other.—Christ and His poor.—The spirit of love to Christ can alone regulate the use and expenditure of earthly goods.—The pious presentiment of a loving heart thinks beyond and above its own clear consciousness.—The imperishable remembrance of believers bound up with the eternal praise of the Lord.—The Gospel makes all its members in two senses immortal.—Their went one of the twelve; or, the fearful fall: 1. An image of the sinner's life; and, 2. a warning for every Christian.—*What will ye give me?* The commercial spirit in its light and in its dark side: 1. Abraham's intercession for Sodom; his purchase of a sepulchre; the pearl of great price, etc. 2. The treachery of Judas; Simony in the Church, etc.—Christ could be sold only for the price of a slave, thirty pieces of silver: the highest price would in relation to Him be a mere mockery; and the lowest price for which He is surrendered up is enough for perfect treachery.—Many of His disciples are looking only for a good opportunity of betraying Him.—The beginning of the passion: like Joseph, sold by His brethren.—Christ the everlasting Defender of true Christendom against all the assaults of hypocrisy.

Starcke.—God often employs weak instruments for the accomplishment of His hidden purposes, who surpass the men in Christ.—*Canstein:* He who heartily loves Christ, will gladly give up all to His service.—*Quesnel:* Riches are of no value, unless they are helpful to Christ and His people.—*Canstein:* Many perform acts out of love to Christ on which the world puts an evil construction.—He that touches one who loves Jesus, touches the apple of His

eye, Zech. ii. 8.—What is given to Christ is well laid out.—An act must be estimated according to its source in the heart.—That there shall always be poor, is God's ordinance; but that there should always be beggars, might be prevented by good human ordinances.—*Quesnel:* In the actions of God's children there are often secrets which they themselves do not understand.—The memory of the just is blessed for ever, Ps. cxii. 3, 6.—Their name is as ointment poured out, Eccles. vii. 1.—Fellow-Christian, be not disquieted when your own companions, relatives, and dependants, to whom you have done nothing but good, give you an evil return; console yourself with Christ.—*Hedinger:* O cursed avarice, which still sells Christ, religion, fidelity, and faith!—How evil are often the uses of gold!—*Luther:* There is no greater enemy to man, after the devil, than a niggard, Prov. xv. 27.—He who sets out in sin will easily go on; for the opportunity to bring sin to perfection is never wanting.

Gerlach.—Love to Christ urged this woman.—Her whole heart was thrown into this act.—He who loves Jesus does not love a mere man, or creature, but the true God, and eternal life.—Whoso thus inwardly loved Jesus, seeing Him present, must love Him always, when no longer seen, in His brethren, the poor.—No man among you, He says, would blame it, if so much were spent upon My burial and embalming; why do ye blame *her* now, since I shall really die in a few days?

Heubner.—The last token of honour which Christ received before His death.—The sufferings of His last hour were softened to Him by these proofs of love. And so God often orders it with ourselves. —The inwardness and tenderness of which woman is susceptible in her love.—It was love to the Saviour of her soul.—It was reverential love, set upon the Son of God.—Sacrifice is the nature and nourishment of love.—In the service and love of Christ all things are dignified and made holy.—This anointing had a symbolical meaning. It was the figure of that full stream of love which poured from her heart on Jesus; the type of the inexhaustible treasure of love which He will receive from His redeemed throughout eternity.—Application of the anointing to the missionary cause. —Jesus was manifestly moved deeply in His heart by her act. Of Himself, and the dishonour done to Him, He says nothing. It grieves Him that the woman was so evil entreated.—To grieve a noble soul in the performance of a glorious act, is a heavy offence. —In hurting Christlike souls, we injure Christ Himself.—We

should always hasten to manifest all love and sympathy towards the living. It is vain to wish them back when they are gone.—The final and highest honour done to goodness.—Christ assures her of everlasting remembrance in requital of this brief dishonour, and thereby gives her a pledge of her eternal honour in His heavenly kingdom.—What Christ determines to keep in lasting credit and immortalize, will be immortalized.—The command of John xi. 57 might have occasioned in Judas the thought which he expressed.—Pitiable are Satan's wages.—*Braune*: Here a table is spread for Him in the presence of His enemies, and His head is anointed with oil, Ps. xxiii. 5.

THIRD SECTION.

CHRIST THE PASCHAL LAMB.

CHAPTER XXVI. 17–30. (Mark xiv. 12–26; Luke xxii. 7–39; John xiii. 1–xviii. 1.)

17 Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover? 18 And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the Passover. 20 Now, when the even was come, He sat down with the twelve. 21 And as they did eat, He said, Verily I say unto you, That one of you shall betray Me. 22 And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? 23 And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me. 24 The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said. 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and give it to the disciples, and said, Take, eat; this is My body. 27 And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: 28 For this is My blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom. 30 And when they had sung an hymn, they went out into the Mount of Olives.

CRITICAL NOTES.

1. *The first day of unleavened bread.*—On the 14th Nisan the eaven was removed, and the unleavened loaves (המצות) took their

place. It was the first day of unleavened bread, forming the foundation of the Passover, which did not begin till the 15th Nisan. The feast of faith rested upon a feast of renunciation. Hence the feast was reckoned to last eight days by Josephus (Antiq. ii. 15, 1). These words are express against the ancient notion, that Jesus celebrated the Passover a day earlier.

2. *To prepare the Passover.*—To this appertained the slaying of the paschal lamb, which usually the Jewish householder attended to, and which took place in the outer court of the temple; the preparation of the unleavened loaves; the provision of the other requisites of the feast; with the preparation of the chamber. The ποῦ shows that this last is here intended. Probably all had been done on the present occasion by the unknown friend of the Lord, to whom ver. 18 points, without the disciples knowing anything about it beforehand. The male young lamb or goat must be one year old, and without blemish (Exod. xii. 2, 3, etc.). It was slain "between the evenings;" that is, doubtless, between the decline of 14th Nisan, or the first evening, which extended to sundown, and the second evening, or six o'clock. This is the explanation of Josephus and the Rabbins; the more rigorous explanation of the Karaites and the Samaritans was, "between sundown and twilight." The blood of the lamb was now no longer sprinkled on the door-posts, but was taken up by a priest, and then poured or sprinkled on the altar. Starcke, after Lundius: A crowd of Israelites was received into the court, the gates were shut, the trumpets sounded. The householders slew their lambs. The priests formed a circle which proceeded to the altar, received the blood in silver basins, which they passed on from one to other; and those who stood nearest the altar poured it out at its feet, whence it flowed subterraneously into the brook Kedron. The householder lifted the slain lamb to a hook on a pillar, took off its skin, and removed the fat. This last the priest burned on the altar. The householder uttered a prayer, and carried the lamb to his house, bound in its skin. The head of the house where the feast was held, received the skin. When the first crowd departed, another followed, and so forth.

3. *Go into the city.*—The abode of Jesus was in Bethany. According to Luke, the intimation was given to Peter and John.—*To such a man; πρὸς τὸν δεῖνα.* The Evangelist had his reasons for not mentioning the name of the man intended by Jesus. According to Calvin, Jesus did not give his name, and the disciples found it out by a miracle. According to Theophylact and others, He

would not mention the name in the presence of Judas, that he might not execute his purpose of betrayal at the meal. Mark and Luke give expressly the manner in which He pointed out the man:—at their entrance into the city a man should meet them with a pitcher of water, whom they were to follow to the house whither he went. And they have the watchwords given to them which they were to speak, just as they were given to those who should fetch the two asses for the entrance into the city. Here, therefore, as there, it is to be presupposed: 1. that the man marked out was in both cases a believer; 2. that there was some kind of understanding between the Lord and the man; 3. that the understanding, especially in the present case, had provision for its end. The Lord's assurance, as it regards this man, reveals the certain knowledge of the Master, and the marvellous influence of His authority. And, in the present case, this action would hinder the premature accomplishment of Judas' purpose.

4. *My time is at hand.*—Kuinoel and others: The time of My entry, the Passover. Ewald: The time of My Messianic manifestation from heaven. De Wette, Meyer: The time of My death. The text gives only the meaning of a conscious crisis. De Wette: According to the view of the Synoptists (rather, of all the Evangelists), the Passover and the passion were related. This expression proves the unsoundness of the old hypothesis, that Jesus ate the Passover a day earlier than the proper time.

5. *He sat down, He reclined.*—According to the ancient custom of reclining at the table, with the left hand resting upon the couch. It is remarkable that the Jews themselves ventured to modify the legal prescription, which required them to eat the Passover standing, with staff in hand, Exod. xii. 11. The rabbinical explanation is this: Mos servorum est, ut edant stantes, at nunc comedunt recumbentes, ut dignoscatur, exiisse eos a servitute in libertatem.

6. *And as they did eat*—the Passover.—The company at table might not be less than ten persons (Joseph. Bell. Jud. vi. 9, 3). It generally included from ten to twenty, according to the family, or as enlarged by strangers. The rites of the feast were regulated by the succession of the cups, filled with red wine, commonly mixed with water. 1. *Announcement of the feast.*—The head of the house uttered the thanksgiving or benediction over the wine and the feast, drinking the first cup. Then followed the remainder of the household. The washing of hands, after praise. 2. They then ate the bitter herbs, dipped in vinegar or salt water, in remembrance of the

sorrows which their fathers underwent in Egypt. Meanwhile the paschal dishes were brought in—the charoseth, the unleavened loaves, and the lamb. All these things were then explained. They sang the first part of the Hallel, or song of praise, Ps. cxiii. cxiv., and the second cup was drunk. 3. Then began the feast proper (at which they reclined): the householder took two loaves, broke one in two, laid it upon the whole loaf, blessed it, wrapped it with bitter herbs, dipped it, and ate it, with the words, "This is the bread of affliction, which our fathers ate in Egypt." He then blessed the paschal lamb, and ate of it; the offerings were eaten with the bread, dipped in the sop; and finally the lamb. The thanksgiving for the meal followed the blessing and drinking of the third cup. 4. The remainder of the Hallel was sung, Ps. cxv.–cxviii., and the fourth cup drunk. Occasionally a fifth cup followed, while Ps. cxx.–cxxxvii. were pronounced, but no more. The first cup was thus devoted to the announcement of the feast; and Luke tells us that with this cup Christ announced to the disciples that this was the last feast which He would celebrate with them in this world; and that He would celebrate with them a new feast in His Father's kingdom. The second cup was devoted to the interpretation of the festal act: with it the Apostle Paul connects the exhortation, "As oft as ye eat of this bread, etc., ye show forth the Lord's death." The third cup followed the breaking of the loaves, which celebrated the unleavened bread, and was the cup of thanksgiving. This the Lord consecrated as the cup of the New Covenant, as He had consecrated the breaking of bread as the remembrance of His broken body, the bread of life. Thus, as in baptism He loosed from the Old Testament circumcision the sacred washing which accompanied it, and made it the New Testament sacrament of the covenant entered into, so also now He severed the breaking of bread and the cup of thanksgiving from the Old Testament Passover, and made it a sacrament of the New Testament redemption. Two questions concerning the several modifications of the original Passover-rites, may here be briefly discussed: 1. As it respects the relation of this account to the Gospel of John: he relates the washing of the feet, which introduced the Passover, with its interpretation; and he presupposes the institution of the Supper as well known. We find it hinted at in the ἐντολὴ καινή, ver. 34. The contention as to which was the greatest, Luke xxii. 24, probably preceded the feet-washing, and was its immediate occasion. 2. As to the participation of Judas in the Supper, we learn from John that the traitor

went away after he had received the sop dipped in the vessel of the charoseth. As the sop can hardly be supposed to mean the bitter herbs, the distribution of the bread must have preceded, if the rites had gone on as usual, but not the distribution of the third cup. Thus it might seem that Judas departed between the breaking of the bread and the cup of thanksgiving. The account of Luke, indeed, appears to presuppose the participation of Judas in the full supper of both bread and wine. But his chronological sequence is not exact; for it is his purpose to mark strongly the contradiction between the spirit of the disciples and the sacred meaning of the feast. Hence the contention follows at the close, ver. 24, although it had doubtless taken place before the washing of the feet. But Luke assures us that Christ blessed the cup μετὰ τὸ δειπνῆσαι, so that the later declaration, "The hand of him that betrayeth Me is with Me on the table," must be referred to an earlier moment. After the third cup nothing more was eaten. But if we mark Matthew's account more carefully, we may conclude that the breaking of the bread was deferred a little beyond the exact ritual time. It took place after the traitor was indicated as such, and after he had doubtless departed. Hence, then, the glorification of the Son of man, according to John, in the symbolical act of the Supper, might proceed. John xiii. 31. Most of the Fathers and schoolmen were in favour of Judas' participation: Cyprian, Jerome, Augustine, Aquinas, Calvin, Beza, etc. Against it were Tatian, Ammonius, Hilary, etc., and many Reformed theologians. The discussion of the point cannot, without forcing, be made theologically important.

7. *Lord, is it I?*—See in John the particulars of this.

8. *Into the dish.*—According to John, an allusion to Ps. xli. 10. Meyer, following De Wette: "Yet no such plain intimation as that which, in John xiii. 26, Jesus gave to John. For it is not probable that the dipping took place after the expression of Jesus in ver. 21, and after the sensation of ver. 22, but rather *before*, when certainly several of the disciples had had their hand in the dish." And again: "What is meant was the sop of charoseth (חרוסת), which was prepared of dates, figs, etc., and which was of a brick colour (in remembrance of the Egyptian bricks; Maimonides, ad Pesach 7, 11)."

9. *The Son of man goeth.*—That is, to death.—*As it is written of Him.* De Wette: "He indicates the necessity of death or fate, after the Jewish view." He rather indicates the Father's counsel

in the consciousness of Christ.—*But woe!* De Wette calls this an imprecation, as in ch. xviii. 6: confusion of the Christian and the heathenish spirit, as before. The expression was a proverbial one, and very common, as Wetstein shows by many rabbinical passages. Here, it is to be remembered, the man as that particular man *in his act* is meant; not the man in himself, as that would throw an imputation upon his original constitution from the Creator.—*Thou hast said.* Formula of affirmation, common among the Jews, Greeks, and Romans. De Wette and Meyer consider this passage contradictory to John xiii. 26. But it is no other than one of those cases in which John supplements the rest. Without doubt, Judas only at the last moment asked, "Is it I?" and the answer of Jesus, spoken probably with softened voice, retreated behind the exclamation, "What thou doest, do quickly!"

10. *As they were eating, Jesus took bread.*—Not after the finished paschal feast, as Wetstein, Kuinoel, and Scholz suppose. Rather, as we have seen, the breaking of the bread, and the cup of thanksgiving, were taken from two elements in the Passover-rite. But the crisis of the breaking is brought down somewhat later; unless we assume that it had already taken place in a preparatory way, and thus was in some sense repeated.

11. *Take, eat; this is My body.*—This, in the neuter. Therefore not directly ὁ ἄρτος. So, in what follows, *this* is not the cup, but what was presented. Starcke: The expression, "The bread is the body of Christ, the wine Christ's blood," is not properly scriptural, but a *propositio ecclesiastica;* although it is not incorrect, rightly understood. So, in 1 Cor. xi. it is not, "This cup is My blood." "Since the whole Passover was a symbolical festival of remembrance; since, further, the body of Jesus was still unbroken and His blood still unshed; none of those who sat at the table could have supposed that they were doing what was impossible,—that is, that they were in any sense actually eating and drinking the body and blood of the Lord. Again, as the words spoken, according to Luke and Paul, in connection with the cup (ἡ καινὴ διαθήκη) cannot bear the sense that the wine in the cup was actually itself the New Covenant, ἐστί can be no other than the copula of symbolical relation, etc.—the symbol of My body." This is the interpretation of the Lutheran Meyer. He contends against the reference of the σῶμα to the mystical body of Christ, the Church. Among the defenders of this last are Œcolampadius, Schulthess, and Weisse. We distinguish, in conformity with the tenor of all the ritual usages of the

Old Covenant, between the allegorical, the symbolical, and the typical meaning, as they all concur in the sacramental. 1. The *allegorical* (commonly called symbolical): The paschal lamb was an appropriate *didactic* figure of the ideally sacrificed first-born and their deliverance, a figure which at the same time signified the deliverance of Israel:—the breaking of the bread and the cup signify the broken body and the shed blood of Christ. 2. The *symbolical:* The paschal lamb was the symbol and assuring sign of the propitiatory offering up of the spiritual first-born, the priests of Israel set apart for the people:—the bread and the cup are the sealing signs of the redeeming propitiation which was accomplished by Christ in His perfect high-priestly sacrifice, which was changed from a sin-offering of death into a thank-offering of life. 3. The *typical:* The feast of the Passover was a prophecy in act; that is, the type and the sign of the future of the suffering and triumphing Christ:—the bread and the cup are the type; they are the media of the spiritual transformation of believers through fellowship with the glorified Christ. Thus, didactic spiritual enlightenment, a sealed covenant redemption, and real participation in the glorified Christ, are the three elements which make the Supper a mysterious seal or sacrament of finished salvation. According to Meyer, the Lutherans and the Catholics agree in the exegetical reference of ἐστί, since both take the word as the copula of actual being; he thinks they differ first in their doctrinal definition of the manner of the being. Similarly between Zwingle and Calvin, who both take the ἐστί as a symbolical copula. But doctrine must here go back to exegesis. The ἐστί of the Romanists means, "has become in a hidden manner;" that of the Lutherans, "is in a certain sense and partially;" that of Zwingle, "*that is*, in an exclusively spiritual sense;" that of Calvin, "*that is*, in a concrete, spiritual-real manner." On the allegorical, symbolical occurrence of ἐστί (which, however, has no representative in Aramaic), see Exod. xii. 11; John xv. 1; Luke xii. 1; Gal. iv. 24; Heb. x. 20.

13. *Eat.*—Meyer: Eating and drinking are the symbol of the spiritual appropriation of the saving virtue of the sacrifice of Christ in His crucifixion and bloodshedding (comp. Paul: τὸ ὑπὲρ ὑμῶν), in living faith (comp. John vi. 51); so that this symbolical participation of the elements represents a spiritual, living, and vivifying κοινωνία with the body and blood (1 Cor. x. 16). De Wette, after Olshausen: "We must not suppose that Jesus Himself ate the bread; He imparted, and did not receive:" contrary to the profound

meaning of communion (symbolized by the shew-bread), which is also communion with the Lord. It is true that at the words of distribution the disciples alone received the bread and the wine. Starcke: "Some of the Fathers (Jerome, Augustine) held the opinion that Jesus ate and drank; hence they said that He was *sui ipsius hospes*. But, if we yield this at all, we must qualify it by saying that it was not a *comestio sacramentalis*, but a prægustatio and præbibitio consecratoria." De Wette: "With σῶμα there is wanting the necessary τὸ ὑπὲρ ὑμῶν διδόμενον of Luke, or the κλώμενον of Paul, in order that not a substance, but a fact, might be indicated." The words in Luke, "Do this in remembrance of Me," were uttered at the institution, and remained in the remembrance of the community; among the Jewish Christians, for whom Matthew wrote, the words might have dropped out all the more easily, because they still celebrated the Passover.

13. *And He took the cup.*—The article is doubtful. But it is defined, not only by Luke and Paul, but also by Matthew, as the well-known cup in connection with or after the meal, which could only be the third,—as is proved also by the mention of the third cup as the cup of thanksgiving in 1 Cor. x. 16. Meyer, on the contrary, asks, Where would then have been the fourth cup, over which the second part of the Hallel was sung? And he thinks it improbable that Jesus, after the cup of symbolical significance, would have added another cup without any such significance. But the fourth cup marked the conclusion of the whole feast, and as such, needed no particular mention. Moreover, it had no special reference to the paschal lamb, as Maimonides testifies (Lightfoot): Deinde miscet poculum quartum, et super illud perficit Hallel, additque insuper benedictionem Cantici, quod est: laudent te, domine, omnia opera tua etc. et dicit: benedictus sit, qui creavit fructum vitis,—et postea non quidquam gustat illa nocte.

14. *This is My blood.*—That is, the wine. Meyer: The symbol does not lie, as Wetstein and others think, in the (red) colour, but in the being poured out. But also in the nature of wine, the noble blood of the grape (see John xv. 1; Gen. xlix. 11, 12). The blood of the covenant. Body and blood are something like counterpart terms, but they are not precisely parallels: elsewhere we read, "This is My flesh;—this is My blood" (John vi. 53). It is usual to pay regard to the parallel terms as such; but to forget the *sequence* of the two expressions. The body signifies the whole, as the broken and dying outer life; the blood then signifies the whole as the inner

life poured out in sacrifice to God, by Him given back to the Redeemer for the world. The idea that the blood was to be drunk, is intelligible only when it is regarded as the new life received by God and given back again to the offerers, that is, as the wine of the New Covenant. The Jews were not allowed to eat the flesh of a burnt-offering: the priests alone ate of the sin-offering; the laity of the thank-offerings. But the sacrificial blood, which belonged to God, it was permitted to none to drink. So far was this carried, that the eating of blood was in all cases absolutely forbidden. And now Christ gives to His people His blood to drink. That cannot mean as the blood yet to be offered to God; but as the blood of the new risen life, which, having been poured out for many for the forgiveness of sins, was accepted of God and given back to the New Testament High Priest for His Church. In the distribution of the body the act of death is presupposed, as the fulfilled and perfected expiation; and so, in the distribution of the blood, the act of reconciliation itself. But the consummate and sealed reconciliation is connected rather with the resurrection of Christ and its influence. This, therefore, is the predominant element in the sacrament of the Lord's Supper. Baptism represents fellowship with the whole Christ, fellowship with both His death and His resurrection; yet with special emphasis upon the death. The Supper, again, signifies fellowship with the whole Christ; yet with special emphasis upon the resurrection. Hence the cup is the chief thing in the Eucharist; and a communion in bread alone bears too much resemblance to a new baptism.—*The blood of the covenant*, דַּם הַבְּרִית, Exod. xxiv. 8. Meyer: "My blood, serving for the establishment of a covenant with God." Rather, "My blood which ratifies and seals the covenant already established." For the covenant is in Exod. xxiv. supposed to have been entered into when the lamb was slain; and hence the offering of burnt-offerings and thank-offerings. The blood of the thank-offering is now in part poured out upon the altar, and in part sprinkled upon the people. Here first enters in the idea of a sacrificial blood which Jehovah gives back to the offering people—the essential germ of the sacramental participation of the blood in the Lord's Supper. This blood serves also unto purification, according to Heb. ix. 14. But this purification is not the negative expiation, which abolishes the sin of the old life; it is the sanctification which completes positively the new life. The ordinary symbol of purification was water, though not without the addition of blood (Lev. xiv. 6). The higher purification was the sprinkling with

blood (the idea of the baptism of blood was the consummation of life in the ancient symbol). This cleansing is not merely the removal of the impure, but also the positive communication of a new life. Hence, in the Old Testament, the sprinkling of blood was followed by eating and drinking on the part of Moses and the priests and the elders upon the Mount of God: Exod. xxiv. 11,—a very manifest type of the New Testament.

15. *Which is shed for many.*—Present. The sacrifice is already virtually accomplished, and the future act realized in the Lord's first supper. Hence, this eternal ideal presence of the atoning death is continued throughout all ages in the sacrament, because the offering was presented in the Eternal Spirit; and the Romish repetition of the sacrifice reduces the great atonement to a specific act of one moment of the past. Matthew writes *περί*, Luke *ὑπέρ*. While these prepositions are often interchanged, *ὑπέρ* is the more definite expression. Matthew, however, adds the explanation, *εἰς ἄφεσιν*; and therefore, in accordance with biblical typology, only an expiatory offering can be meant, yet at the same time an expiatory offering which is transformed into a thank-offering. For the blood of the sin-offering as such belonged to God alone. The objective sprinkling of the blood, and the subjective act of faith, are both supposed.

16. *I will not drink henceforth.*—Meyer thinks this excludes the fourth cup; but it seems rather that this fourth cup was included as the thanksgiving for the blessing of the wine. Hence the expression, "fruit of the vine." But here Christ makes emphatic His perfected renunciation of all things: the enjoyment of all things in this world had come to its end. It was the last cup of this world. And at this sad moment He consecrates the anticipatory festival of a common enjoyment in the glorified world. Bengel: novitatem dicit plane singularem. Kuinoel: The expression is figurative, signifying the highest happiness. The new wine of the glorified world, or of the kingdom of heaven, is a symbol of the future festal blessedness of the heavenly world, even as that cup (the fourth one) was a symbol of the festal enjoyment of the spiritual life in this world.

17. *And when they had sung an hymn.*—The second part of the Hallel, Ps. cxv.–cxviii.—*To the Mount of Olives:* that is, to Gethsemane, ver. 36. Meyer: The tradition, that people were obliged to spend this night in Jerusalem (Lightfoot), seems not to have had a universal application. But ancient Jerusalem extended as far as the eastern declivity of the mountain. And it is at least re-

markable, in relation to this tradition, that Jesus did not go to Bethany.

DOCTRINAL REFLECTIONS.

1. The relations between the typical and the real salvation by judgment, between the typical and the real redemption, the typical and the real Passover, the typical and real covenant institution, the typical and real feast of the covenant (Exod. xxiv. 3–11).

2. *The woe pronounced on Judas.*—It were better for him that he had never been born. This is held, and rightly so, to prove the perdition of the traitor. But when his eternal doom is established by this text in particular, orthodoxy must take care lest the consequence be deduced, that it would have been better for all the condemned generally never to have been born, and evil inferences be drawn as to their creation. But our Lord's expression is not abstract at all; it says only that it were better that he, ὁ ἄνθρωπος ἐκεῖνος, had never been born. This may be said of every sinner generally, inasmuch as his sin is the beginning of eternal death; but it held good especially, and in an immeasurably heightened sense, concerning the traitor as such. It is a warning against all qualification of this most fearful word; which, however, is not, be it remembered, of itself a sentence of the last day and of eternal judgment.

3. That the first supper was at the same time an institution of the ordinance, is manifest from the express declaration of the Lord in Luke, from the account given by all the Evangelists, and from the testimony of the Church.

4. And it appears, further, from the particulars of the first supper, that it could not have been celebrated according to the Catholic, the Lutheran, or the Reformed doctrine; but that it was celebrated rather as an annunciation of the saving death of Jesus. It was the reconciliation of the disciples with the death of reconciliation; and, as Dietlein says, a confession in the form of action, and not of doctrinal teaching. The development of the doctrine of the sacrament, however, became an ecclesiastical necessity, although by no means the confusion of Christian disputants about the doctrine. On the dogmatic question we must refer to the histories generally, and to the monograph of Ebrard on the Reformed side, of Kahnis on the Lutheran, and also of Dieckhoff.

5. The Lord's Supper is not a sacrifice, but a thank-offering. Hence the name Eucharist, which connects itself with the cup of

thanksgiving. Gregory the Great was the first who changed the idea of the New Testament thank-offering into that of a sin-offering; and those evangelical theologians who are anxious to establish in the Supper a continued propitiation, have already passed the Rubicon between the Evangelical Confession and Romanism.

6. Meat and drink. Bread and wine: type of the whole nourishment and invigoration of life, the spiritual life being also presented under this twofold aspect in Scripture (Ps. xxiii.). The Lord's Supper embraces both in one: it is the sacrament of the glorification of the new life derived from the atonement of the death of Jesus.

7. The *materia terrestris* and *cœlestis* in the Eucharist. Its religious and moral influence. Either salvation or condemnation.

8. For the history of the rites of the Lord's Supper, see the ecclesiastical histories and archæology. The Church passed over from the use of unleavened to the use of leavened bread. Contentions arose, in consequence, between the Eastern and the Western Churches.

HOMILETICAL HINTS.

The Passover and the Lord's Supper.—Both in their relation to circumcision and baptism.—The question of the disciples, Where wilt Thou, etc.? an expression of their feelings and state: 1. Of their legal anxiety; 2. of their painful embarrassment and sad presentiments.—The disciples unconsciously, and yet inevitably, helped forward the doom of their Master—as instruments of the Lord, and as representatives of mankind.—The Lord's silent guests.—The secret friends of God in all times concealed in Jerusalem, ready at the critical moment to do the Lord service (the friend at Bethphage, the friend in Jerusalem, Joseph of Arimathea, and Nicodemus).—When it was evening: the supper in the Egyptian night of fear, and in that of Mount Zion.—The feelings with which the Lord celebrates the institution of the Supper, in presence of the traitor: the horror of His whole being; the stern solemnity which amazed all the disciples; the compassion which revealed itself in the severest self-denial; a boldness of love which established the feast of heaven in spite of all the murmurs of hell.—The traitor amidst the preparations of the Passover; or, how hardness of heart ripens under the sun of tender love.—The deportment of our Lord towards the traitor, an everlasting type of all true ecclesiastical discipline.—One of you.—The important question, *Is it I?* a question of preparation

for the sacrament.—Judas, master of hypocritical dissimulation, unmasked by the Master of divine simplicity. 1. The points of development in his hypocrisy: the bag, and the deceiving of the disciples; the pretence of care for the poor; the question, Is it I? the kiss. 2. His detection in its corresponding points of interest.—The institution of the Supper an expression of the Lord's supreme consciousness of victory before His final conflict.—How the Lord translated the Old Testament into the New: 1. In all its parts generally; 2. in the institution of the Eucharist especially.—Christ present at the first supper, and present at all others: 1. Always present, *because* present the first time. He alone can distribute, interpret, and make it effectual. 2. Always present, *as* present the first time. Distinguished from the sacrament; presenting Himself in it.—The bread and the wine in their inseparable unity: 1. with each other: the broken body, the expiating blood; 2. one after the other: the assurance of reconciliation, the new life.—The Eucharist the great feast of the Church: 1. A true feast (for the nourishment of the spiritual life); 2. a sacred feast (sanctifying from all carnal enjoyment); 3. a covenant feast (sealing redemption); 4. a love feast (uniting the redeemed); 5. a supper feast (fore-festival of death, of the end of all things, of the coming of Christ).—And when they had sung an hymn. The Christian enters upon his final conflict strengthened by the Supper: 1. Upon the deciding conflict of youth (over the brook Kedron); 2. upon the repeated conflicts of adult life (Gethsemane); 3. upon the final conflict of death (imprisonment and Calvary).—Judas the infinitely dark riddle of Christianity; Christ its eternally bright mystery.—The Lord's household company the figure and the germ of the Church.

Nov. Bibl. Tub.—Out of the depths of the humiliation of Jesus stream forth the brightest rays of His divine omniscience, and power over the human heart.—Happy he into whose heart Jesus comes! 1 Cor. v. 7, 8.—*Hedinger:* Is it marvellous that there should have been a wicked one, and a hypocrite, among the disciples?—*Cramer:* Many have enemies and traitors frequenting their tables.—*Osiander:* Foreknowledge and prediction do not make sinners sin, 1 Cor. xi. 27.—*Quesnel:* The communion of the body and blood of Christ a pledge of the fellowship of Heaven.—In the worthy participation our hope of perfect enjoyment of the transcendent blessings of the kingdom of glory is strengthened.—The Lord's Supper is a sacrament which must abide in the Church until the Lord comes.

Lisko.—In the glorified world a glorified feast.

Heubner.—Jesus was subject to the law, observed all the feasts as a perfect Israelite; thus approving Himself a true lover of His Church and country.—To Him must all hearts and all doors fly open.—Love deals forbearingly with the greatest sinners.—The anxiety of the disciples a joy to Jesus.—The saints are always troubled lest sin should be lying hidden in their hearts.—The fact that all questioned, shows that they did not suspect Judas; they were deceived in him.—It was not with Judas as Terence says, *erubuit, salvus est.*—Where shame is, there is not yet full perdition.—The earthly supper a type and pledge of the heavenly.—Heaven an eternal feast of love and friendship.—Christ sang with His disciples; thus He sanctified Church psalmody.—*Krummacher:* Judas Iscariot the New Testament Achitophel.—*Ahlfeld:* The Lord's Supper the means of grace, through which Jesus makes His abode in His Church and in us.

FOURTH SECTION.

PROMISES TO THE DISCIPLES; AND CHRIST IN GETHSEMANE.

CHAPTER XXVI. 31–46. (Mark xiv. 27–42; Luke xxii. 31–46; John xiii. 36–xviii. 1.)

31 Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. *35 Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples. 36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. 39 And He went a little farther, and fell on His face, and prayed, saying, *O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. 40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with Me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O My Father, if this cup may not

pass away from Me, except I drink it, Thy will be done. 43 And He came and found them asleep again: for their eyes were heavy. 44 And He left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray Me.

CRITICAL NOTES.

1. *Then saith Jesus unto them.* *Τότε.*—For a time Jesus remained in the room of the Passover, as is evident from John xiv. 31. At this point comes the departure from the house. The prediction of the flight of the disciples, and of Peter's denial, took place, according to John xiii. 37, in the Passover-room itself. Hereupon followed the farewell discourses, John xiii. to xvii., spoken partly within the room, and partly on the way to Gethsemane.

2. *Shall be offended,* *σκανδαλισθήσεσθε.*—That is, My sufferings ye will make an offence and snare to yourselves.

3. *For it is written.*—What the Lord knew by immediate prevision, He nevertheless connects with a prophetic word: partly for the sake of the disciples, partly on account of His relation to the law; and further to prove that the course of His suffering was not contrary to Old Testament predictions, but that the chiliast notions of the Jews as to a Messiah exempt from suffering were in direct contradiction to the Old Testament. The passage, Zech. xiii. 7, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered,"—is indeed quoted freely, yet not inconsistently with the connection of the text. In the original, Jehovah commands the sword to smite His Shepherd; but here He appears to lift up the sword Himself. The Messianic import of the passage is without reason resolved by Meyer (after Hitzig) into a merely typical significance. For the passage is closely connected with Zechariah's previous reference to a future time, when prophecy should be silenced, and when he who should arise as a prophet would be exposed to the most bitter sufferings. That prediction stretched forward beyond the prophetless period after Malachi to the period of the new prophets, John the Baptist and Christ. But if we recognise the prophetical spirit in this passage at all, we cannot refer it to John the Baptist. It primarily foretold the universal dispersion of the people in consequence of their rejection of Christ. "The Shepherd indicated by the prophet is the same who, in ch.

xi. 4, feeds the miserable sheep, the Jewish people; His death is the sign for the scattering of the flock, yet the Lord immediately stretches out His hand to save the little ones, the faithful, His disciples. Hence the profound meaning of the passage is this: When the Jewish people had rejected their last Deliverer and Saviour, they underwent the punishment of dispersion. This was preparatorily typified in the actual scattering of the disciples on the death of Jesus; just as their eternal salvation in their bodily deliverance when Jesus was taken" (John xviii. 9). Gerlach.

4. *Go before you into Galilee.*—Meyer denies the genuineness of this declaration, for the groundless reason, that Jesus never definitely predicted His own resurrection. The announcement of a more expressly limited gathering together in Galilee, does not exclude the previous appearances of Jesus to the disciples in Jerusalem, He says this to those who had come with Him from Galilee to the feast: "Before ye shall have returned to your homes, I will rise again." In Galilee He collected together again all the scattered disciples: ch. xxviii. 16; John xxi.; 1 Cor. xv. 6. Gerlach.

5. *Before the cock crow.*—De Wette: "If Jesus said these words, He meant merely (De Wette's mere assertion) the division of the night called *ἀλεκτοροφωνία*, קְרִיאַת הַגֶּבֶר; but the Evangelists referred it to a real cock-crowing." Gerlach: "Before the cock-crowing between midnight and morning. But it came to pass literally, like so many other predictions." It must be regarded as fixed, that the definite specification of that night was the main point; but since, where cocks were found, their cry would not be wanting, we must hold fast the circumstance, that the cock-crowing was appointed to be the awakening sound for Peter. Meyer seems to suppose that the first cock-crowing took place at midnight, and the second about three in the morning. It is not established that the *ἀλεκτοροφωνία* marked always the time from midnight till three; since the Talmudists reckoned only three divisions of the day, and regarded the fourth, *πρωΐ*, as the morning of the day following.

6. *Deny thrice.*—De Wette: Deny knowing Me (!). Better Meyer: Deny that thou belongest to Me. But the denial of faith in Christ, the Son of God, is contained in it; and not merely the denial of a personal relation.

7. *Gethsemane.*—Most probably גַּת שְׁמָנָא, oil-press. The most approved form is *Γεθσημανεί*: see De Wette. A piece of land at the foot of the Mount of Olives, which was provided with a press, and perhaps also with a dwelling-house, or at least the usual garden-

tower. See Winer and Robinson. Through the Stephen Gate or the Gate of Mary (according to Schulz, identical with the ancient Fish Gate), there is a descent to the valley of Kedron, by which the traveller went over the bridge of the same name into the garden of Gethsemane (Black brook: it flowed with perturbed waters, which were still more darkened by the blood of the temple-sacrifices, down through the valley towards the Dead Sea). Gethsemane lay on the right of the path to the Mount of Olives. It scarcely deserves now the name of a garden, as the place is covered with stones, and there are only eight old trees remaining. The place is in possession of the Franciscans, who in 1847 erected a new wall around it, in length two hundred paces, and in breadth one hundred and fifty. There is no ground for doubting the identity of the present and the ancient Gethsemane; yet it must be confessed that there is no reason why the place on the left of the road may not be preferred (Wolff). Raumer: "The olives are not of the time of our Lord; for Titus, during the siege of Jerusalem, had all the trees of the district cut down; and, moreover, the tenth legion were encamped on the western declivity of the mountain. The great age of the eight trees is inferred from the fact, that each of them pays a particular tribute which goes up to the time of the capture of Jerusalem by the Saracens (A.D. 636)."

8. *And He saith to the disciples.*—There were eight of them; the three selected ones, and Judas, being excluded. Only those three, who had seen His transfiguration on the Mount, might be witnesses of the conflict of His soul. But this appointment of Christ formed also a kind of watch against premature surprise on the part of the traitor. In the foreground of the garden sat the eight disciples; beyond them are the three confidential ones; into the Holiest of His passion He goes alone. These stations are not without symbolical insignificance.

9. *He began to be sorrowful and exceeding heavy;* λυπεῖσθαι καὶ ἀδημονεῖν. Suidas explains ἀδημονεῖν to be λίαν λυπεῖσθαι. But the latter expression is not an intensification of the former; it is a kind of contrast to it. Λυπεῖσθαι is the passive: being troubled or afflicted. Thus it signifies, absolutely taken, the experience of an infinitely afflicting influence. All the woe of the world falls upon Him, and oppresses His heart. Mark has the stronger expression: ἐκθαμβεῖσθαι. The contradictory passions which Christ experienced extended to horror and amazement. Ἀδημονεῖν, on the other hand, related to ἀπορεῖν—according to Buttmann, from

ἄδημος—expresses in the absolute sense the being forsaken of all the world and bereft of every consolation, the uttermost anxiety and experience of woe.

10. *My soul is exceeding sorrowful, girt round with sorrow.*—Compare John xii. 27. The soul is the intermediate in man between body and spirit. The spirit expresses the relation to God; the body, the relation to earth; the soul, the relation to all, especially to the world of spirits. Hence the soul is the specific organ of spiritual experiences of pleasure and sorrow (Beck, *Bibl. Seelenb.* 10). —*Even unto death.* The extremest degree. Even unto death, so that sorrow might bring Me to death, Jon. iv. 9. "Anguish even unto death, the woes of one struggling with death, I now experience. The words of Ps. xxii. 16, xl. 13, seem to have been present to His thoughts." Gerlach.

11. *Tarry ye here, and watch.*—Intimation of the deepest conflict. Bengel: In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.

12. *And He went a little farther.*—Μικρόν belongs to προελθών, a little distance. Luke gives here the more vivid and realizing statements of the spiritual excitement of the Lord,—of the bloody or bloodlike sweat which poured from Him,—of His being strengthened by an angel,—which De Wette thinks disturbing to the pure impression.

13. *If it be possible.*—Not as opposing the notion of an unbending decree; but in living harmony with the Father's government and perfect submission. Luke: εἰ βούλει. The πάντα δυνατά σοι in Mark is no contradiction.

14. *This cup.*—The suffering is a cup filled with a bitter potion. See above, ch. xx. 22. Meyer (after De Wette): "This suffering and dying now before Me." The signification of the cup is the same as the signification of the suffering of His soul. But the ordinary interpretation, of an anguish in the presence of death which extorted a prayer for its removal, is in opposition to all the earlier declarations of Christ, and especially to the institution of the Supper, and the high-priestly prayer, John xvii. On this further on.

15. *But as Thou.*—As Thou wilt, let it be. See Mark. Not My will, but Thine be done. "The feeling of profound emotion speaks in broken language." Meyer.

16. *And findeth them asleep.*—"The sleeping of *the disciples*, and of *these* disciples, under *these* circumstances, and with so *uncon-*

querable a drowsiness, is psychologically mysterious, even after Luke's explanation, *ἀπὸ τῆς λύπης* (ch. xxii. 45); but the certainly genuine words of Jesus, vers. 40 and 45, constrain us to regard the circumstance as historically true." Meyer. We must connect with this the equally mysterious sleeping of the same three men during the transfiguration; and this will confirm the supposition, that higher spiritual influences and transactions almost overpowered the feeble flesh. Yet the Lord expressly declares that the disciples were morally responsible for being in such a condition. An analogous influence we see under preaching. Sermons stimulate some, and send others to sleep, according to their several dispositions and preparation. The simple law, that extraordinary tension raises the highly developed spiritual life, while it stupifies the less developed, finds here its strongest illustration in the most absolute contrast of spiritual watchfulness and sleep.

17. *He saith unto Peter.*—He was in the greatest danger, and probably he was in psychical respects the strongest.—*What!* *οὕτως*, with displeasure: with allusion to his great promises.—*Not one hour.* Intimation of the duration of our Lord's first conflict.

18. *That ye enter not into temptation;* *εἰσέλθητε.*—That the situation in which they would soon be placed might not be a cause of offence to them, through lack of their own preparation. The simple test, which comes from God alone, becomes *πειρασμός*, an assault dangerous to the soul, partly through the accession of tempting influences from without ("the devil, the world"), and partly through a blameable internal bias ("our own flesh and blood"). The Lord's words were fully explained when the band soon afterwards came upon them.

19. *The spirit indeed is willing.*—A general declaration; but, like the passage, Rom. vii. 22, 25, qualified and particularized by its relation to the disciples, and the progress of the Christian life. In the unconverted the willingness of the *πνεῦμα* is not yet unbound; in mature Christians the *σάρξ* is purified and governed by the spiritual principle. But, even in the first case, the willingness of the spirit is faintly expressed in indefinite desires; and, in the last case, the opposition of the flesh is not absolutely suppressed and abolished until the consummation. The proper conflict between the *πνεῦμα*, the higher principle of life, and the old ungodly nature, falls into the domain of the Christian discipleship, the life that is being matured. The *πνεῦμα* is here the human spiritual life, awakened by the Holy Ghost. It is not only willing, but *πρόθυμον*. But the

σάρξ which opposes is not simply the sensual nature, but the sensuous nature disordered. The Scripture presents the σάρξ,—that is, the natural life in its inclinations and impulses,—in three stages: 1. As innocent σάρξ (Gen. ii.); 2. as sinful σάρξ (Gen. vi.); as sanctified σάρξ (John vi.). But the sinful σάρξ is even in the regenerate excited to a diseased contradiction; it is not merely weak, but ἀσθενής, as the πνεῦμα is πρόθυμον. Hence, above all things, watchfulness is needed. Calovius: σάρξ is here the *homo animalis;* πνεῦμα, the *homo spiritualis.*

20. *Again the second time.*—No pleonasm. The ἐκ δευτέρου defines the ἀπελθών; the πάλιν defines the προσηύξατο in a significant manner. In the second supplication, the resignation and self-sacrifice comes more prominently forward.

21. *Third time.*—Apart from the textual discussion, this presents no difficulty. It is in harmony with life, and especially with spiritual life, that intense and decisive conflicts develop themselves in a succession of acts, with intermissions of pause. The rhythm here assumes a threefold rise and fall, according to the nature of the spirit and of spiritual conflict, as in the conflict of the Apostle Paul, 2 Cor. xii. 8. Luke does not record this threefold repetition literally; but he describes it in the growing intensity of the struggle, the bloody sweat, and the word of the strengthening angel.

22. *Sleep on now, and take your rest.*—1. Chrysostom, Grotius, Winer: "Jesus needed no longer the co-operation of His disciples, and gives them rest." But, on the other hand, we read, "The hour is come." 2. H. Stephanus and others make it a question: Sleep ye still? but this is opposed by τὸ λοιπόν. 3. Grulich (on the Irony of Christ): Sleep and take your rest for the time to come, that is, in future, when ye shall have more security. But this would not be τὸ λοιπόν. 4. Euthym. Zigab. and Beza call it "rebuking irony." Meyer: "The common objection against the ironical view, that it is not in harmony with the present feeling of Jesus, is psychologically arbitrary. The profoundest grief of soul, especially when associated with such clearness of spirit, has its own irony." But if the essential principle of irony is security and perfect composure of spirit, we recognise here the sacred irony which does not speak in contempt of weakness, but in the triumphant consciousness that the fight was already won. Another token is, that it passes over at once into the most solemn language. Meanwhile, we must be careful not to overlook the symbolical element in the saying. The disciples had slept in the body, because they

slept in the spirit. And, because they had not watched, there was a necessity now that they should outwardly watch while they slept on in spirit, until they were awakened by the cock-crowing, the Redeemer's death, and the resurrection morning.

23. *The hour is come.*—The great hour of decision. Comp. Luke xxii. 53.

24. *Shall be betrayed into the hands of sinners.*—Grotius: The Romans. Meyer: The Sanhedrim. De Wette: The Romans and the Jews. For that the betrayal was twofold, Jesus had before declared.

25. *Arise, let us go hence.*—"Remark the haste which is expressed in ἐγείρεσθε, ἄγωμεν, ἰδού." Meyer.

26. *The relation of the three Evangelists to John.*—The silence of John upon the conflict in Gethsemane has been explained in various ways. According to Olshausen and others, he took for granted an acquaintance with the synoptical narratives. The issue of this event, as well as the institution of the Lord's Supper, are illustrated by John in his own way. He has something analogous to the agony of Gethsemane in the spiritual conflict of Jesus in the temple, John xii. 27, though the two are of course not to be identified.

DOCTRINAL REFLECTIONS.

1. The perfect fidelity of Jesus to the law is seen in His not going over the Mount of Olives to Bethany. It was necessary for every one to spend that night in Jerusalem. His calmness is seen in the fact of His going to His accustomed place of prayer (Luke xxii. 39), although knowing that Judas was acquainted with the place. The time for hiding Himself was past; for throughout the whole land there was no longer freedom for His steps. But no more did Jesus go prematurely to meet danger, which He would have done had He celebrated the Passover a day earlier than wont. "Just as at the commencement of His public teaching (ch. iv.), He retired, before His extremest agony, into silence; that there He might in His inmost spirit await and overcome the fiercest assaults of Satan (John xiv. 30), before He entered upon His external mortal passion." Gerlach.

2. *The agony in Gethsemane.*—The final form of an anxious presentiment which had pervaded His whole public life, and which constantly came out more and more distinctly into utterance: Luke xii. 50, Mark viii. 12, John xii. But there is nothing improbable,

though something wonderful, in the record that Christ's agony followed the high festival of His soul in the high-priestly prayer. A similar transition in feeling often appears: from joy to sorrow in the entry with palm-branches in Luke, in the temple, John xii., in Gethsemane; from sorrow to joy at the departure from Galilee, at the dismissal of Judas from the company of disciples, John xiii., after the cry, "My God, My God," on the cross. We distinguish three great conflicts and triumphs in the passion: 1. The victory over the temptation of the kingdom of darkness *in His spirit*, at the institution of the Supper (John xiii. 31); 2. the victory over temptation *in His soul*, in Gethsemane; 3. the victory over temptation *in His bodily life*, on the cross. These three great crises, indeed, are not to be separated abstractly, as if in the one case His spirit only was tried, in the other, His soul, etc. But the assault made the life of the spirit the medium of trial in the one case, in the other, the life of the soul; and the victory which preceded became an advantage in the conflict which followed. And this serves to show the real import of the specific suffering of the soul of our Lord. It is in its nature one of the deepest mysteries of the evangelic history; but it receives some light from the position of the soul-conflict between the spirit-conflict and the conflict of bodily distress, from its relation to the temptation in the wilderness, and by definite declarations of Christ Himself. Interpretations:—1. Origen, *de martyrio*, c. 29: Christ desired a yet deeper suffering, but not of this specific kind; an ascetically strained view. *Contra Celsum:* He would have averted the destruction of Jerusalem. So Ambrose, Basil, Jerome. 2. Melancthon: Jacuit filius Dei prostratus coram æterno patre, sentiens iram adversus tua et mea peccata. So Rambach, "the cup of wrath." 3. Assaults of hell. Knapp: "The last and most terrible attacks of the kingdom of darkness, in which the prince of death sought to wrest from Him the victory." 4. Ebrard: "His amazement in Gethsemane was not dread of His sufferings, but was part of His passion itself; it was not a transcendental and external assumption of others' guilt, but a concrete experience of the full and concentrated power of the world's sin." 5. Olshausen: Actual abandonment on the part of God; the human ψυχή of Jesus alone was in conflict here, while the fulness of the divine life had withdrawn. 6. Others refer it to corporeal intensity of feeling, and the distress of abandonment by friends. 7. Meyer: Horror and fear in confronting the terror of such sufferings and death. So most modern interpreters.—A sup-

plication for the turning away of the suffering of death, even as a conditional and resigned request, is not to be imagined after so many foreannouncements of His passion, after the institution of the Supper, and His continuance in the scene of danger at Gethsemane. This would be to make Jesus directly contradict Himself. The agony in Gethsemane was not dread of the agony on Calvary, but it was a specific agony of itself; therefore He prays, according to Mark, that, if it were possible, the hour of this suffering might pass,—similarly as in John.

It was the hour of nameless woe, of an unrest and amazement in which He would not appear before His disciples, and which His enemies might not see. It was first a *conflict of soul* ("My soul is exceeding sorrowful"): He was assaulted by the severest experiences of woe and distressing anxiety. And this disposes of the opinions of those who make the suffering either predominantly spiritual, or predominantly corporeal. And then it was a counterpart to the temptation in the wilderness. See Luke iv. 13. Christ was tempted in this wilderness by the perverted and carnal hopes and desires of His people; which in their disappointment assumed the fearful form of Judas' treachery, and the milder form of the other disciples' sleeping for sorrow. The whole tempting power of the desperation of humanity pressed hard upon Jesus: that was His λυπεῖσθαι. And in His own internal defence He stood alone, invigorated by no sympathy and help of mortals: that was His ἀδημονεῖν Comp. Isa. lxiii. 3. In this temptation through the desperation of humanity lay the strength of the fiercest assault of hellish powers upon His lonely soul. It was also the judgment of God upon humanity which Jesus experienced in His soul; not God's judgment upon Himself, but a judgment upon humanity, which He received into His own soul, and changed into redemption. Of the former—the desperation of the world—Judas' treachery was the concentrated and awful expression: it was the devilish fruit of his dismay, an act of mad contempt of salvation and of self. The great double-betrayal of His people was one impressive element in the Redeemer's suffering: the fulfilment of Joseph's type, sold with fearful anguish on his part by his brethren (Gen. xlii. 21). Thus the agony of Jesus' soul in the garden was related to the despairing sorrow of the world, as the victory in the wilderness was related to the enticing and disguised pleasures of this world.

3. *Not as I will, but as Thou wilt.*—Opposed to the Monothelite heresy. This preserves the truth and humanity of His conflict,

without disparaging His constant accordance in all things with the Father's will. Contrast and suspense do not amount to contradiction. Difference is not discord. See the decrees of the Council of Constantinople, A.D. 680.

4. Christ, in His threefold supplication in Gethsemane, perfected the doctrine of prayer, and sanctified the prayers of sinners. His petition rises from the full expression of His woe to the full expression of submission to the Father's will. And his being heard consisted in this, that in the Father's strength He drank the cup, and enjoyed the perfect security of victory before the sharpest conflict took place.

5. It was not the treachery of Judas in its externality, but that treachery as the expression of the disciples' and the world's sorrow and disappointment and rejection, that constituted the temptation which the Saviour here vanquished. But He had overcome this temptation already, when the external betrayal came upon Him.

HOMILETICAL HINTS.

1. *The two Sections.*—The passage from the Supper to Gethsemane; or, spiritual invigoration experienced in the way of duty: *a.* The appointment of spiritual strengthening; *b.* how it is experienced by Christ and by His disciples.—The warning voice of their Master scarcely heard amidst the expressions of the disciples' self-confidence.—Divine and human care in provision against assaults at hand: Christ is solicitous, and therefore free from care; His disciples were careless, and therefore burdened with anxiety.—Christ in His work of redemption first overcame the unfaithfulness of His disciples: their unbelief in its presumption; their unbelief in its despondency.—The sudden and decisive turning-point.

2. *The way to the Mount of Olives.*—The foreannouncement of the Lord, and the unbelief of the disciples.—The spirit of Christ and the spirit of Scripture of one accord in their judgment upon the weakness of believers.—The promise of seeing them again in Galilee, bound up with the prediction of their coming fall: a testimony of His supreme hope above His sorrows, and of His confidence in the disciples' recovery from their wavering.—The assurances of Peter.—His self-complacent boasts the token of his deep fall.—Mark his presumptuous superiority to his enemies, to the other disciples, to the warning word of his Master.—Strong professions,

miserable apostasy.—The last unholy contention of the disciples.—The measure of our false self-estimation the measure of our humiliation in life.—Night and the offence.—The strength of fidelity which can look beyond and overlook the offence of weakness, and turn it to salvation.—The offence of weakness and the offence of wickedness.

3. *Gethsemane.*—The Mount of Olives and the oil-press, symbols of the production and maturity of the Christian life. The mount is a figure of the Church, in which the spiritual life grows; the oil-press is a figure of suffering, through which the spiritual life is purged or set free.—The three great things of eternal significance connected with the mount: the entry into Jerusalem, Gethsemane, the ascension.—The reserve and the confidence of Jesus in His agony.—The concealment of the agony: 1. It is altogether hidden from the world; 2. the greater number of His disciples see only the signs of this suffering; 3. the confidential ones only see it in amazement and trembling; 4. only God views Him stretched out, as a worm in the dust.—The soul of Jesus oppressed by the distress of all, and bereft of the help of all.—Or, the soul of the agonized treader of the wine-press (Isa. lxiii. 3): alone in His suffering, over whom all the billows roll (Ps. xxii. 21; Isa. liv. 11); resigned entirely to God, and hidden in Him (Ps. xxvii. 5).—Christ in the garden overcame the opposition of all the world: human opposition, in its vain imaginations and despair; devilish opposition, in its betrayal and mockery.—The conflict in the wilderness, and the conflict in the garden.—The three great conflicts of Jesus: at the Supper, in Gethsemane, and on Calvary.—Gethsemane and Calvary.—The horror of Jesus in prospect of the kiss of Judas.—That kiss evermore the bitterest cup of the Lord and of His Church.—The world gave Him toil; His disciples gave Him trouble.—The suffering of Christ the suffering of priestly sympathy with the feeling of the world: 1. He feels its perfect woe; hence His suffering. 2. He experiences the whole power of sin in this woe; hence the dread assault and conflict. 3. He begins to expiate its whole guilt in this woe; hence His persevering prayer.—Even in the agony of His soul He is the Christ: 1. The prophetic Revealer of all the depths of man's misery; 2. the high-priestly Expiator of them; 3. the kingly Deliverer from them.—The severest suffering is but a cup: 1. Rigorously measured; 2. prepared, presented, and blessed of the Father.—Christ in the apparent annihilation of the work of His life: the seeming invali-

dation of His mission; the seeming dissolution of His company; the seeming succumbing of His disciples under grief, despondency, and self-reprobation; the seeming contempt of His love.—His faithful heart the dove with the olive-branch high above the floods. —The sleep of the disciples; or, the deathlike collapse which follows overstrained self-confidence.—Christ in His great conflict of prayer: teaches us to pray; makes our prayer acceptable; and becomes its Mediator.—The two divisions of the disciples: a watch-company towards the world, and a watch-company around the Lord.—The Lord's request to His disciples a token of infinite humility.—The three words of the Lord to the disciples: Watch with Me; Watch for yourselves; Sleep on now (whether waking or sleeping, ye will sleep till the awakening of My resurrection).—*Watch and pray,* because of temptation and weakness.—The three witnesses of His transfiguration and His humiliation (of the glorious beams and the bloody sweat).

1. *The way to the Mount of Olives.—Starcke:* He is a true friend who warns of danger; but flesh and blood is too secure, and will not take warning, 1 Thess. v. 3.—How easily may even the best men lapse into sin! James iii. 2.—*Osiander:* The cross and tribulation a great offence to the weak.—Professions: not to promise good is unbelief; to promise without earnest will is hypocrisy; to promise in reliance upon our own strength is presumption.—*Hedinger:* Trust none less than thine own heart, Jer. xvii. 9.—Good-will must guard carefully against arrogance.—*Canstein:* Nothing in nature is so hidden from us as our own hearts.—We never come to know thoroughly our own weakness and unsteadiness.—The imagination which we have formed concerning ourselves prevents our seeing what we are and what we are not.—Hard work it is to wean a man away from his false imaginations about himself. —To contradict the voice of truth, is the sum of shame.

Lisko.—The Searcher of hearts.—Peter trusts more the strength of his feeling than the word of Jesus.—*Gerlach:* The Lord quotes the language of Scripture oftener in His sufferings than in any other circumstances. So in the wilderness, ch. iv. 1–11.—*Heubner:* This prediction of the Lord shows His supreme peace and victory over self.—The suffering Messiah was a riddle to them.—Christ is the only bond of His people: take Him away, and all is dissolved. —He would give them all a proof of His unlimited knowledge of men's hearts: that was of importance for their whole life.—The over-hasty, the presumptuous, and the self-confident, are those

whom God suffers to fall.—There is a great difference between arrogance of flesh and alacrity of spirit.—The honest humility with which the disciples relate their own faults.—Warning to us all not to take offence at the Lord in anything.

Gethsemane.—Starcke: The transfiguration upon the high mountain; the humiliation in the deep valley.—It is not wise for every one to reveal everywhere and indiscriminately his heart and all its impulses, Gen. xxii. 5; for there are weak people, who cannot bear the strong.—*Osiander:* We can disburthen ourselves most confidently in the ears of our God when we have no one, or but few, near us.—*Canstein:* Christ enters upon His passion with prayer; He carries it on and ends it with prayer; and so teaches us that our own sufferings cannot be overcome and made to subserve our salvation without much prayer.—The three Apostles called in Gal. ii. 9 pillars: Peter, the first who opened to Jews and Gentiles the door of the kingdom of heaven; James, the first martyr; John, the longest liver, to whom the most glorious revelations were vouchsafed.—The trials of Abraham, Paul, Luther (great saints, great trials).

Canstein.—The faithful God ministers trials according to the measure of the ability of those who are to bear them (1 Cor. x. 13).—When it is time to fight and to pray, we ought not to sleep.—God lets His weak children for a long time see others in the conflict, before they themselves are exposed to the contest.—The cup of Christ's suffering has consecrated the cup of our cross.—Trust not to men, Ps. cxviii. 7.—Our best security against temptation is to watch and pray.—The daily contest of the spirit with the flesh absolutely necessary, Gal. v. 17.—Thy will be done.—We may pray for mitigation.—When Jesus is suffering in His members, our eyes are, alas! commonly full of sleep.—Perseverance in prayer without fainting, Luke xviii. 1.—A faithful father warns his children of danger.—He who feels safe in the time of danger may easily be ruined; he who is cautious and self-distrustful will escape.—When one *hour* of trial is passed, we must prepare for another.—When we in God's strength have overcome the first assaults and terrors of death, all is more and more tolerable, until the cross itself is gloriously triumphed over.—Jesus our Forerunner.—Christ went freely and joyfully to meet His passion, for an ensample to us, Phil. ii. 5.

Lisko.—Heb. v. 7. The threefold prayer reminds us of the threefold victory over Satan, when he tempted Jesus, ch. iv. 1.—

Luther: "We men, born and bound in sin, have an impure, hard, and leprous skin, which does not soon feel. But, because Christ's body, His flesh and blood, is fresh, and pure, and sound, without sin, while ours are full of sin, we feel the terror of death in a very different degree from that in which He felt it." The disciples should watch *with Him*, and *they* should pray; but *with Him* they could not pray; in His mediatorial conflict no man could stand by and help Him.—He desired the fellowship of these as the first-fruits of the men who were to be redeemed by Him.—In this severe agony of the passion, the divine will ever more and more penetrates and exalts the human.—*Heubner:* It was a garden, as in Gen. iii.—Not all the disciples were fitted to be witnesses of our Lord's most profound humiliation.—It is not expedient that the child of God should reveal to every one the depths of his heart. —It is the highest grace to be companions of the most secret sorrows of Jesus.—Jesus is the source of consolation and encouragement for all burdened and heavy-laden souls.—The greater the anguish, the greater the joy.—*Reiger:* And He went to a little distance. So the high priest went into the Holiest.—The Son of God bows down to the uttermost before His Father, to make us acceptable.—O that we better learned the lesson to bow down before God!—Jacob's wrestling in the night, Hos. xii. 4, 5.—Sleepiness and inconsiderateness among Christians, monitors of fall.—Christ awakens out of sleep.—The second petition takes for granted an answer of God, that His will was fixed on this (as indeed did the first); hence the more direct expression of resignation.—In prayer we do not depend upon many and beautifully arranged words; the heart is the great thing (as in the prayers of Moses, David, Daniel, and Christ).—The Holy One falls absolutely into the power of the unholy.—*Is at hand:* the betrayal, now brought to its consummation, troubled the soul of Jesus afresh.—There is a difference between the mere expectation, albeit certain, and the fulfilled reality.

FIFTH SECTION.

JESUS ON THE NIGHT OF HIS BETRAYAL.

CHAPTER XXVI. 47–56.

47 And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. 49 And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took Him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? 54 But how then shall the Scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. 56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

CRITICAL NOTES.

1. *Then came Judas.*—He knew the spot, as being the place where Jesus often met His disciples, John xviii. 2. During the completion of the meal, the final discourses of Jesus, and His agony in Gethsemane, Judas went out into the night, and consummated the work of his villany. His impetuosity induced the Sanhedrim to rescind their resolution of not taking Jesus at the feast. This it was first necessary that they should decide upon, and then summon the temple-guard; after which the permission of the Roman governor was to be obtained, and the requisite military protection. Judas had reckoned upon all this delay, and had calculated that time enough would be allowed for Jesus to have reached Gethsemane. But that the preparation which the high priests in league with Judas appointed, was exaggerated and excessive, all the Evangelists agree. According to John, Judas brought the Roman cohort (*σπεῖρα*). Even if we do not understand this literally—as the one Roman cohort which was stationed in the Castle Antonia consisted of 500 men—yet we may assume that the dis-

posable portion of that force, representing the cohort, was there. To these must be added, according to Luke, the temple-watch. Such a watch belonged to the temple, and was commanded by a στρατηγός, Acts iv. 1. The plural, στρατηγοί (Luke xxii. 52), refers to the presence of other and subordinate officers. The torches also betray the excess of the preparation; although even the paschal full moon would not render these needless, when searching among the shady caverns of the gloomy valley of the Kedron.

2. *One of the twelve.*—The significance of this expression here rests upon this, that Judas no longer comes in the train of the disciples as a follower of Jesus, but at the head of the adverse multitude.

3. *With him a great multitude.*—These words indicate that the Roman cohorts (John xviii. 3) were the centre of this multitude; while the staves, and so forth, indicate that the Jewish temple-watch, and other miscellaneous fanatics, were there also. According to Luke xxii. 52, there were also fanatical priests and elders who mingled in the procession,—a circumstance which Meyer refers to a later and incorrect enlargement of the tradition. But Luke appears to regard representatives of the Sanhedrim as requisite for such a religious capture as this was (see Acts iv. 1); and Meyer under-estimates the fanatical impulses of Jewish fanaticism.

4. *With swords and staves, from the high priests.*—Here we see the mingled religious and political relations. The Sanhedrim had the decision in all matters of spiritual jurisdiction. Thus it was for them to settle the question whether any one was a false prophet, and therefore worthy of stoning,—the appointed punishment of that crime. That question they had already settled in the affirmative some time before, having determined to put Jesus to death (John xi. 47); although they found themselves wanting in grounds of action, which therefore they endeavoured by cunning to obtain from Himself, but failed. The right of putting offenders to death had been taken from them by the Roman government (John xviii. 31); hence the Roman crucifixion was afterwards substituted for the Jewish stoning. Thus their undertaking was, on the whole, a daring experiment of wickedness. They were without false witnesses and ground of accusation; they had not the thorough consent of Pilate; and they must silence and win over, by some sudden stimulant, the common people. On this account they aimed to give the capture, in which the Roman soldiers were at their dis-

posal, a spurious character of importance; their excessive preparation would have the effect of creating the presumption that Jesus must be a very great delinquent.

5. *Gave them a sign.*—Meyer: "The ἔδωκεν is commonly, but improperly, regarded as having a pluperfect sense. The Vulgate has it right, *dedit.* As he came he gave them a sign."—*Whomsoever I shall kiss.* The kiss was among the ancients a sign of affectionate and cordial intimacy, and particularly a token of fidelity, Gen. xxix. 11. More commonly, the teachers kissed their pupils; but examples of the converse are not wanting. Lightfoot, Horae, p. 484. It is doubtful whether the kiss of reverent submission (Ps. ii. 12) was impressed on the lips: probably on the hands or the feet.

6. *Hold Him fast.*—We take the κρατήσατε αὐτόν as emphatic. Possibly there was a touch of irony in the language of the arch-traitor, who expected that Jesus might in a magical manner elude them after all. For the darkened mind of Judas had now come to regard Him as a magician.

7. *And forthwith he came.*—Excited, but also dissembling. As if he did not belong to the procession of enemies, he pretended that he would come before those enemies, point out the danger, and separate from his Master with sorrow.—*Kissed Him.* The κατεφίλησεν must be understood in all its emphasis. Meyer: "*Kissed Him* (Xenoph. Mem. ii. 6, 33; Luke vii. 38, 45; Acts xx. 37). The sign was the simple kissing; but the performance was more emphatic, corresponding with the purpose of Judas to make sure, and with the excitement of his feelings." The kiss of Joab, 2 Sam. xx. 9 (comp. 2 Sam. iii. 27). "The early Christians, who kissed each other at the Lord's Supper, did it as appropriate to the time when the sufferings of Christ were remembered; they did not thereby intend to express their abhorrence of Judas' kiss." *Heubner.*

8. *Friend, ἑταῖρε.*—Comp. ch. xx. 13.

9. *Wherefore thou art come.*—Meyer: "Since the relative ὅς (ἐφ' ὅ πάρει) is never used in direct question, but only in indirect, the common acceptation of this as a question is not correct; and it is quite groundless (Winer, 192) to assume a corruption in the declining Greek in relation to ὅς. Fritzsche explains it as an appeal, ad qualem rem perpetrandam ades! But the Greek would require this also to take the form of a question. The words are broken off with an aposiopesis: Friend, that for which thou hast come—*do!* Jesus thereby denounces the traitorous kiss."—Ewald:

"I need not thy kiss; I know that thou meanest it in hypocrisy; do rather that which is thy business." Similarly Euthym. Zigab. This would certainly accord with the declining of the kiss in Luke: Betrayest thou the Son of man with a kiss? But, in this case, it is better to assume that it is a concise form only: τοῦτο πρᾶττε, ἐφ' ὃ πάρει. Or: παρέστω, ἐφ' ὃ πάρει. By the Lord's going out to meet the watch, the hypocritical play of Judas was interrupted. John alone relates the falling backward on the part of the multitude. But Jesus hastened to meet the multitude, in order to protect, not only the three, but also the other disciples on the outside of the garden.

10. *And, behold, one of them.*—When the evangelical histories were first formed, prudence required that the name of Peter should not be publicly mentioned. But this necessity did not exist when John wrote his Gospel: therefore he gives the name. The same remark applies to the omission of the raising of Lazarus in Bethany.

11. *Drew his sword.*—When he saw that they laid their hands on the Lord. According to Luke, the question was first asked from among the disciples, Lord, shall we smite with the sword? (On the two swords, compare Luke.) Immediately thereupon followed the blow of Peter's sword; and it struck the servant of the high priest, called Malchus, according to John. He had cut off his right ear: Matthew and Mark, τὸ ὠτίον; but Luke, τὸ οὖς, the ear itself, and not merely the lobe. It seemed that he would have cut off his head. The separation of the ear must have been not quite perfect; and Jesus healed the servant, according to the narrative of Luke the physician. Meyer, following Strauss, attributes this healing to a later tradition. The other Evangelists, however, appear to have regarded this healing as self-understood; as, otherwise, Peter would have remained a criminal, and the mutilation of Malchus would have furnished good ground of an accusation, which, however, was not preferred.

12. *Put up thy sword into its place.*—The sheath, John xviii. 11. Peter, therefore, still stood there with his drawn and brandished sword in his hand.—*For all who take the sword.* This is a judicial sentence, but also a threatening warning. In the former light, it rests upon an absolutely universal principle. The sword is visited by the sword in war; the sword of retribution opposes the arbitrary sword of rebellious sedition; and the sword taken up unspiritually in a spiritual cause, is avenged by the certain, though perhaps long-delayed, sword of historical vengeance. Peter was,

in all these three aspects, wrong, and the representative of wrong. He had really forfeited his life to the sword; but the Lord rectified his wounded position by the correcting word which He spoke, by the miraculous healing, and by the voluntary surrender of Himself to the authorities. But Peter had not only with wilful folly entered on the domain of this world, he had also brought his Master's cause into suspicion. Indeed, he sought to bring his fellow-disciples, and his Lord Himself, into this wrong position, and to make his own Christ a Mohammed. Therefore the Lord so solemnly denounced his act, pronounced an ideal sentence of death upon his head, which, however, was graciously repealed. The Lord's word from that hour became a maxim of Christianity (comp. Rev. xiii. 10); and it was probably spoken to Peter with a typical significance. The Church of Rome says, *ecclesia non sitit sanguinem*, and has had recourse to the stake and faggot, of which certainly the letter of this passage says nothing.

13. *Or thinkest thou?*—If Christ had refused to take the way of the passion, He might have adopted quite another way than that of wilful and violent opposition to the world: the way, namely, of coming to judgment upon it. Thinkest thou not that, if I did not desire to be a longsuffering Redeemer, I might at once appear to the whole world as its supreme Judge, rather than enter upon thy hypocritical way of half-spirituality and half-worldliness, half-patience and half-violence, of civilisation with a sword in its hand? For, the twelve legions of angels which He might have prayed for, doubtless signified that multitude of angels which will actually attend Him when He returns to judgment (ch. xxv. 31). The Church of the Middle Ages had not spirit to achieve the evangelization of the world in the way of Christ's passion. It did not, however, supplicate for the last day to come; but it did wrong to make its Christ another Mohammed, and to continue His work by a hypocritical mixture of religious preaching and carnal violence. Meyer: "The number twelve corresponds to the number of the Apostles," because it was one of those who had desired to defend Him. But it is also and always the number of the developed perfection of life. The legion, however, is the symbol of a great fighting host. "By *legio* (a legendo) was originally understood the aggregate of the Roman military collected for war. When that force increased, it became a great division of the host, which contained, at various times, from 2400 to beyond 6000 foot, and from 300 to 400 horsemen. Since the time of Marius, the legion had reached more than

6000." Schaaf.—It is very observable that Christ here numbers the angels by legions, as the counterpart of the Roman power, now leagued against Him with His enemies.

14. *But how then shall the Scriptures be fulfilled?*—Meyer: "We must not supply λέγουσαι before ὅτι (Beza, Maldonatus); but there must be a question after γραφαί, and ὅτι is *for*. *For thus* (in no other way) *must* it (that which now befalls Me) *be*." Thus there are two reasons: 1. The fulfilment of the Scripture concerning the suffering Messiah: Ps. xxii.; Isa. liii.; Dan. ix. 26; Zech. xiii. 7. 2. The counsel of God Himself for the salvation of a sinful world, which is the foundation of all the prophetical Scriptures.

15. *In that same hour said Jesus to the multitudes.*—According to Luke, specially to the rulers and the guard of the temple, which Meyer vainly seeks to set aside.—Starcke: "Jesus did not say this before He had been seized and bound. He would give no indication that He was not willing to be taken; and therefore not till after they had done their will did He rebuke their injustice."—*In the temple;* that is, in the forecourt of the temple. In this space the Rabbins placed a synagogue (comp. Luke ii. 46). Here also was to be sought Solomon's porch (John x. 23; Acts iii. 11), with other halls—the region of teaching and preaching.—*And ye laid no hold on Me.* Certainly, because they durst not; but that exhibits their surprise by night as the work of evil conscience and malignity.

16. *But all this is done that the Scriptures of the prophets might be fulfilled.*—Luke: But this is your hour, and the power of darkness. The one supplements the other. Of this hour of darkness, and of the seeming triumph of evil, all the prophets prophesied: Isa. liii.; Dan. ix. 26, etc. The supposition of Erasmus and others, that this last word in Matthew was a remark of the Evangelist, takes off the point of our Lord's words, as Meyer rightly observes. It was this last word which indicated His settled purpose to take the path of death. Hence it also gave occasion for the flight of the disciples. Their courage now failed them, and they fled. The flight, however, was not absolute, as appears from the narrative of the young man in Mark xiv. 51, and the conduct of Peter and John, according to John xviii. 15. They followed Him, but afar off. In reality, the scattering and flight was complete.

DOCTRINAL REFLECTIONS.

1. *The kiss of Judas.*—This combination, the betrayal and the kiss of respect in one, could have been invented by no man, least of all by the soul of an Evangelist. He only who executed it could have devised it; or, rather, hell alone.

2. This wild combination of enemies—soldiers, temple-servants, and priests—for the accomplishment of an act of hypocritical violence against Christ, is a typical and symbolical scene. Not less so is the surprise and capture of the Holy One in His Holiest of All, under the pretext of serving the sanctuary.

3. Peter showed by his first stroke that he was no soldier; happily he had missed his blow. That it was the ear of Malchus which he struck, has its significance. It has always been the ear, the spiritual hearing, and willing susceptibility, which carnal defenders of Christ's cause have taken away from their opponents, when they have had recourse to the sword of violence.

4. They who take the sword shall perish by the sword. That this was said to Peter, had its historical typical meaning. "The early Christians, amidst all the slanders heaped upon them, were never charged with having risen in insurrection against their Gentile oppressors. Comp. Tertull. Apol. cap. 37. Luther quoted this passage against the peasants. Duels are by this sentence absolutely forbidden. The punishment of death for certain offences is clearly enjoined." Heubner. How far a Christian state may be justified in giving this punishment another and ideal form, may be matter of reasonable question. The form of social death has been in many ways subject to modification.

5. *Thinkest thou that I cannot.*—Christ rejects once for all that unholy and disturbing mixture of judgment and salvation into which carnal zeal is so much disposed to turn His cause. What He here says applies to every crisis of the history of redemption. If it were God's will that at any time (before the end) the economy of grace, effectual through the sacred cross, should be suspended, at that moment the infinite preponderance of heavenly forces over the violence of the enemy of earth would at once be exhibited. But then the work of salvation would be broken off before its consummation. This no man should ever think of. Whenever men act on this principle, they tempt God, and summon such powers against the cause of evil as prove themselves to be, not angels of light, but disguised powers of darkness;

and the enmity which these exhibit against the cause of evil is only apparent.

6. The assurance of Christ to those who came against Him with weapons in the night,—that He had been ready to give them an account in broad day,—has a symbolical meaning for all ages. The persecutions of the faithful are always stamped with the mark of calumny.

7. The last word of Christ is the expression of His consummate preparation for His passion. Therefore it is the crisis when the disciples, not yet mature in faith, forsook Him. Old Testament martyrdom had in it some affinity with the self-sacrifice of a hero in battle: they hoped for the speedy triumph of the theocracy. The New Testament martyr must, in the patience of the saints (Rev. xiii. 10, xiv. 12), tarry for the manifestation of victory until the last day. For this the disciples were not ripe: they had not the joyful testimony of victory within their own spirits. This New Testament martyrdom could flourish only after the blood of Christ was shed.

HOMILETICAL HINTS.

The betrayal.—The first betrayal as the germ of the second.—Jesus and His company in the hour of betrayal.—An old and always new event, and yet an event standing alone.—No place upon earth is perfectly secure refuge for the Church: God alone is that.—Gethsemane: 1. Consecrated by Christ's prayer; 2. desecrated by the betrayal; 3. for ever consecrated by the voluntary resignation of Jesus.—The temple dishonoured in the name of the temple.—Judas, having left the company of the Twelve, now at the head of Christ's enemies: a fearful image of a deep apostasy.—The sign of treachery, the self-condemnation of the traitor: 1. As the hypocritical sign of his acquaintance, of his discipleship, of his apostolical vocation; 2. as the token of his apostasy, of his ingratitude, of his reprobation.—The kiss of Judas, the most cunning and the maddest imagination of hell.—The serpent's bite in its historical consummation and spiritual meaning: 1. Consummated in the connection of hellish betrayal with the sign of heavenly honour (Ps. ii. 12); 2. the sign of all treason against faith and fidelity, taken from the sign of love and confidence.—Supreme cunning, one with supreme infatuation.—Friend, wherefore comest thou? or, the counter-greeting of Christ to the traitor: 1. Infinitely gentle (although "friend" in Greek was no more than "companion"):

a mild allusion to his ingratitude. 2. Infinitely earnest and severe: "Take the mask away!" Stand forth as thou art. 3. Infinitely effectual: the subsequent despair of Judas.—How different, although related, the kiss of Judas and the sword-stroke of Peter! —The unholy use of the sword, and all the acts of spiritual violence, do but dull the spiritual ear in their false zeal.—Christ between His friends and His enemies: oppressed by both, righteous to both.—The decree of the Lord, "All who take the sword," etc., a sacred law, and a half-fulfilled prediction. — The connection between Peter's smiting with the sword and his denial: presumption, despondency; wounded conscience, anxiety (John xviii. 26, Malchus' relation). His misinterpretation of the word, "He that taketh the sword shall perish by the sword"; as if it were to be at once literally fulfilled.—Christ enters upon the path of His passion in the full consciousness of His heavenly glory (Thinkest thou that I could not?)—Not weakness restrains the judgment upon the wicked, but only the divine compassion.—One of the deadliest evils to Christ's cause is the intermixture of Gospel and judgment in carnal zeal for the advantage of the Church: it makes both the Gospel mercy and the judicial severity matter of scorn and contumely.—The cunning violence of the enemies of the truth condemns itself: the violence and force condemns the cunning; the cunning condemns the force.—Swords and staves mixed, and both lost: the honour of the sword, of the State; the dignity of the staff, of the Church.—The Scriptures of the prophets concerning Christ taken and bound.—Christ's peace in the great word that the dark hour of uttermost darkness was perfectly arranged in the word and will of God.—The flight of the disciples at the end of their human enthusiasm was their guilt, and yet mercifully they were delivered from its consequences by their Lord's protection.—Christ the great Martyr, the Founder of New Testament martyrdom.

Starcke.—Wickedness is often stupid and unshamed: the godly are bold, Matt. vii. 22.—*Zeisius:* The Lord abhors the bloody and deceitful man, Ps. v. 6.—Ps. ii. 11, the kiss of unhypocritical love.—*Quesnel:* The world is full of deceitful courtesies and flatteries.—Everywhere we should be able to answer the question, Wherefore art thou come?—*Osiander:* When Christians are bound and put in prison without any guilt of their own, they should reckon it no disgrace, but rather the highest honour.—Even among the saints is much lust of revenge, Rom. xii. 19.—Provocation to anger and vengeance the most deadly temptations of Satan in the time of

external tribulation.—Young and rash preachers are too apt to brandish Peter's sword, before they have learned to use the sword of the Spirit.—But when our carnal zeal smites wrongly, the injury is done to the ear, which should hear the word of God.—*Canstein:* God rules the sins and infirmities of His people in such a way, that they cannot do more evil than He has decreed to permit, Rom. xiii. 4.—*Luther:* They take the sword who use it without orderly authority. They have fallen under the judgment of the sword, although repentance may prevent the execution of the decree. Thus Christ approves a right use of the sword.—Peter says in 1st Ep. iv. 15, Let no man suffer as a murderer or as an evil-doer, probably with allusion to this very event. If he had cut off the servant's head, he would have fallen under the condemnation of the law as a murderer, and then could never have died as a martyr.—1 Pet. ii. 13: No man must oppose lawful authority.—*Hedinger:* Christ's kingdom needs no sword; suffering and praying are the best weapons.—*Cramer:* The seditious are never unpunished, 2 Kings ix. 31; 2 Sam. xviii. 14.—The angels of Dan. vii. 10; Heb. i. 14. —That all the angels of God serve the Saviour, a great consolation for God's children.—*Canstein:* When God suffers His people to be overcome in external trouble, that is no sign of His weakness, but that these sufferings are decreed for His own glory and His people's good.—*Nova Bibl. Tub.:* The weapons of the false Church are swords and staves, external violence.—True Christians never shun the light: their words and deeds are manifest.—The heart, Jer. xvii. 9, 10, with reference to Peter.

Gerlach.—The sword out of its sheath is not in its place, except when it is subserving the wrath of God.—*Lisko:* The sad fall of Judas should be a warning to every one not to indulge a vain reliance in the mere external fellowship of Christ.—*Heubner:* The frightful transformation of Judas.—Judas at their head.—A touching dishonour to the Lord,—that they should come with so great a multitude.—Jesus, taken and suffering in the night, atones for the sins which are done in the night.—There is always a Judas-kiss among us (insincerity of profession, in office, in sacramental pledges).—Jesus endures still the kiss of many false members of His Church.—Jesus, according to Luke xxii. 48, names his name: *Judas!* Thou art named *confessor*, and art become a *traitor*.—This Bound One is the Captain of God's host, the Leader of all mankind. —Jesus is free even in His bonds.—Peter not yet free from revenge and ambition.—How often must the Lord repair what the rashness

and folly of His disciples have done amiss!—He who has full faith in God, his Father, sees himself without amazement surrounded by enemies; invisible defenders are around him, and the Almighty is his help.—Look on all sufferings as the Lord's good pleasure; so will all their bitterness be gone.—Wrong for ever shuns the light.—Goodness can always appeal to its open, frank, and known behaviour before the world.—The forsaken Jesus is the atonement of our unfaithfulness.—He knows what the forsaken feel.

Brandt.—Because Adam would not be bound by God's commandment and his own obedience, Christ must be bound by human bonds.—*Grammlich:* Christ's fettered hands tear away the bonds of our death.

END OF VOL. II.

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